Evangelical Christendom

March-April, 1926.

True Fundamentalism and Dead Orthodoxy

THROUGHOUT its long history the World's Evangelical Alliance has stood for Fundamental Christianity as revealed in the Word of God and taught by the Apostolic Church. It has witnessed for the Faith of the Gospel and protested with all its might against errors that either take from or add to the mind of God as shown in the many forms of revelation made through historian, prophet, psalmist, evangelist and apostle. It has always preserved its devout reverence for the fulness of the revelation brought to our knowledge in the Incarnate Word of God Whose words are final for us. We have fought Rationalism in all its forms, and have stood for the truth that the Revealed Mind of God is not contrary to Reason, even if it is above Reason, and where we cannot understand we love and trust. We have done all in our power to strengthen the minds and wills of men to resist the subtle encroachments of Roman and mediæval teaching which is opposed to the Revelation of God in Christ, Whose all supremacy and all sufficiency lie at the basis of all our teaching. For us, He is our all God and Man, and His Deity is as fundamental as it was with the Apostolic Church. We proclaim a whole Gospel and are convinced that reduced Christianity in any shape or form is alien to the mind of God, and cannot save men from their sins or give them that newness of life which is essential to living for Christ and in Christ.

We also stand for an Alliance of all those who are fundamentally at one with us in our outlook and stand on the Rock Christ. We have always admitted differences of opinions on matters that are not of the essence of the Gospel, and therefore we have had Episcopalians and Non-Episcopalians, National and Free Churchmen among our members. We wish to be as comprehensive as the Gospel of Christ permits us to be, and strive to win to truth those who are not at one with us by methods of love and loyalty to our Master. Within our membership Truth and Love prevail. We care not whether men are of Paul, of Cephas, or of Apollos—so long as they are of Christ. That for us is the supreme test of brotherhood, and when such men faithfully preach the Gospel we rejoice with them in the triumphs of saving faith regardless of their denominational attachments. For the Alliance is not an Alliance of Churches, but an Alliance of Evangelical Christ-men and Christ-women who have tasted that the Lord is gracious, and acknowledge Him to be their Saviour and their all.

The Alliance has passed through many trying years and, like all other Christian organisations during these recent years, it has had to face and overcome difficulties that have tested its loyalty to Truth and the Spirit of Love. For we live in an age when opinions change rapidly and thought assumes forms that are supposed to be in accord with the spirit of the age. We have never trimmed our sails to catch the winds that may blow from quarters where every supposed novelty in Theology is hailed as a Revelation from God. Our pages evidence the strenuous resistance we made to the New Theology and its perversions of the character of God and the nature of sin. We gave no truce to pantheism in its attractive forms, for we knew that it was, and is, the enemy of Christian Theism and its doctrine, or lack of doctrine, of Sin means the overthrowal of the Biblical conception of sin against God. We have met and opposed

the many-formed attempts to read out of the Gospel story the miraculous element which we hold to be inextricably bound up with the revelation of God to man in Christ. We have opposed with all our might the efforts of men to tear the Bible to shreds and to mutilate its message in accordance with hypotheses that are man made and not founded upon a study of its message. As we look back we thank God for the fidelity of the Alliance to Fundamental Truth, and we record with gratitude to God that our Faith has not been weakened in the broad facts of Revealed Truth. We hold by them as we have ever held, in the spirit that inspired the founders of the Alliance.

We have tried to attack falsehood in all its forms without losing sight of the fact that it is our duty to win to Truth the men who hold erroneous views. For us men and women are redeemed by Christ, and if we differ from them it is our privilege so to demonstrate their errors that they may not think of us as Christless in our neglect of their need of salvation and reversion to Truth—if they have lost their grip of it. There never was a time when the Members of the Councils of the Alliance were in complete agreement on every ecclesiastical and theological view point. We differed from one another in the spirit of love and recognised the privilege and right of every man to hold his own conscientious opinions on these secondary matters. But fundamentally we have all been one in our devotion to Christ and His Deity, and to the Divine Inspiration and authority of Holy Scripture. The Alliance was not founded and does not exist to excommunicate—it rejoices *to comprehend* all who are loyal to central Evangelical Truth. With this in view it is very easy for those who insist on the letter to kill the spirit, and by denunciation of individuals to drive from Christ those who may be just as true and loyal to Him as those of us who are most attached to traditional views in their most unyielding form. We are narrow in our attachment to vital truth and the Alliance has never comprehended those who reject what is vital in Christian belief. We are broad in our desire to embrace within the Alliance those who love and follow the Lord Jesus Christ, accept His Deity and Atonement for the sins of men, and seek the last word of truth in the teaching of Holy Scripture. We fight heresy but wish to win the heretics to Christ. We maintain orthodoxy but place the spirit above the letter, and are above all else concerned with the salvation of souls and the proclamation of the Gospel message as Our Lord would have us teach it. Maintaining this position we have been misunderstood by some whom we should gladly have with us, and we have been denounced by others whose outlook and convictions make it impossible for them to be with us. We can do nothing against the Truth and we are made free by the Truth. The spirit of the Master in meeting perplexities is only to be obtained by humble dependence on His Will and by the study of His teaching. We strive to possess His Spirit and in this desire we go forward to do all we have undertaken and shall undertake for the spread of His Truth and for the demonstration to the world of the Unity of all who hold God's Truth and are led by God's Love.

We believe in the Holy Ghost, the Lord and Giver of life. Our Holy Faith is a great dynamic that should set men to work for the spread of the Kingdom of God by the conversion of men and women to the Lord Christ. There is always a danger for those of us who hold firmly by fundamental Truth to forget that all Christian Truth depends for its power on the living union of the believer with the Saviour. Let us take heed lest our orthodoxy become dead and merely traditional. We must outpray, outpreach and outwork those who have accepted wrong teaching, and let our light shine before men as children of Him who gave His Son to die for us and calls us brethren. We have no fear for the future of the Word of God. It has been attacked and has lived down all assaults, and it will advance from victory to victory.

Notes.

The Challenge to the Reformation.—The arrangements for the second great united gathering at the Royal Albert Hall on June 1st are well advanced as these lines are being written. On a later page will be found the letter of invitation, giving our members and readers early intimation and enabling all who wish to do so to secure good seats, for which early application is desirable. The pressure of engagements associated with Holy Week and Easter finds most minds preoccupied, hence the printed letter of invitation will not be circulated through the post until the middle of April. It will greatly help the task of organising so great a gathering if those desiring tickets will enclose a stamped addressed envelope with their applications.

Workers Wanted.—The Albert Hall Meeting is being held on the eve of the next sitting of the Archbishops and Bishops, who are expected to report in the Autumn. Much will depend upon their decisions, and in any case the utmost unity engaged in meeting the present challenge to the Reformation are agreed concerning the necessity to "be prepared" to fight in Parliament any measure of the National Church Assembly which may seek to obtain National approval of proposals for Prayer Book Revision which include Reservation of the Sacrament or any other doctrinal changes indicative of the Priest or Priestly pretensions. The great need of the moment is to get the public, especially those not associated with the Church of England, to understand what is at stake, and the grounds for calling such a gathering as that to take place on June 1st. To assist this, window-bills and handbills have been specially prepared, also posters for Church notice boards, and we shall be most thankful to hear from any responsible workers who will undertake to distribute these in local areas. Applications and offers of help should be addressed to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C. 1.

Hands off the Reformation.—On another page we include a brief article by Bishop Knox, entitled "Reservation of the Sacrament—Why is it Inconsistent with Reformation Doctrine?" This Article was written to answer this important question raised at a recent meeting of some of the leaders of the Free Churches when the subject of the present crisis was under consideration. The article will enlighten any inclined to say "If the Church of England wants Reservation, why trouble? Why should the Free Churches interfere in a matter domestic to a sister Church?" Bishop Knox, in a clear, reasoned statement on the whole subject, at the meeting referred to, pointed out that the Constitution of England recognises the existence of the Protestant Reformed Religion. The King at his Coronation takes his oath that he will maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion by law established. The phrase is not a mere antiquarian survival of forgotten controversies. The fact that the Archbishop of Canterbury represents the whole Nation in that ceremony, not as a legate of the Pope but in right of his Archbishopric, is full of significance. It is equally significant that he acts as representative not of religion as by the Church established, *but as by law established*. The English Nation asserts as part of its sovereignty the right to maintain its own form of Protestant Reformed Religion, not only against the Pope, but also in distinction from the Protestant Reformed religion as accepted in Scotland or on the Continent. In giving sanction to the existence of the National Church Assembly the Nation was careful to maintain this claim. Therefore, any measure of Prayer-Book Revision passed by the Church Assembly does not become law without the consent of Parliament. Once this consent has been given a measure sent up from the Church Assembly becomes the Religion by law established. We think this explanation will help our readers to understand themselves and explain to others why Churchmen and Free Churchmen alike are being called upon to attend in thousands another Albert Hall gathering. It is to voice on the most representative basis possible the clear message to

the Bishops, and to Parliament—Hands off the Reformation.

Our Eightieth Anniversary—Liverpool Auxiliary Annual Meeting.—While autumnal arrangements for a fitting celebration of the eightieth anniversary of the birth of the Evangelical Alliance are under consideration, Liverpool has just celebrated the annual meeting of the Liverpool District Auxiliary of the Alliance. The Alliance was not born in Liverpool, but in London (in August, 1846), but it was in Liverpool the previous year that conversations took place at which the formation of an Evangelical Alliance was discussed and agreed upon. It was fitting, then, that Liverpool should take special note of this eightieth anniversary year. The Liverpool Auxiliary owes much to the strong leadership of Mr. Thomas A. Leigh, one of our Vice-Presidents, and we all owe him, and Mrs. Leigh, a lasting debt of thanks. Presiding at the annual meeting on Thursday, 11th March, Mr. Leigh briefly explained how, in 1843, a Conference took place under the Chairmanship of Rev. John Angel James, of Birmingham, in the Medical Hall, Liverpool, when it was suggested that an Alliance on a Scriptural Basis should be formed to promote Christian Unity, and that, in the following year, at a great Conference held in London the Evangelical Alliance was founded. The Alliance, which exerted world-wide influence, was incorporated in 1912 as The World's Evangelical Alliance. Mr. Leigh referred to the indefatigable services rendered to the Alliance by its General Secretary, Mr. Gooch, for the last 21 years, and expressed the hope that in Liverpool as elsewhere the Alliance would increasingly receive the help and blessing of God and of all His people who are alive to the purport and power of the Gospel of Christ. In moving a resolution adopting the annual report the Rev. Stanley Rogers (a son of the late Rev. Guinness Rogers), recently elected President of the Liverpool Auxiliary for the current year, said the Alliance stood for Unity in the Faith, and to manifest it. He mentioned that while years ago young people were to be found at Missionary meetings the Cinema was now the centre of attraction. In its eightieth year of service to God and the Gospel of Christ they were seeking to stand by the Truth and to preserve the same in all its simplicity and incorruption. In seconding the resolution Archdeacon Howson recalled the benefits arising from the Report of 1943, in which Messrs. Moody and Stankey played an important part. The Rt. Rev. Bishop Lunn (who was the guest of and chief speaker at the meeting) said that Liverpool was one of the most progressive places in the whole world. He expressed his pleasure at standing again on a Liverpool platform, especially under the auspices of the World's Evangelical Alliance.

The Gospel of Jesus Christ, he described as "the Gospel of an absolute fact." They in the Alliance were convinced that 1900 years ago a Divine Person came into this world, lived their life, revealed to them the character of God, and died on their behalf. To-day, he said, what they required was more people with definite convictions. "If the trumpet shall give an uncertain sound," quoted the Bishop, who shall prepare himself for the battle? He alluded to the great debt they owed to the ministry of Mr. D. L. Moody. He laid emphasis that the Gospel was not only a fact, but a force, and substantiated his statement by experiences in his own life in China, and, while referring to China, remarked that the attendance at the Universal Week of Prayer in Hong Kong was greater than in London. Their responsibilities, having regard to the call of the world to-day, were tremendous, and could not be shirked.

The Bishop laid great stress as to definite convictions, remarking that we might change our opinions, we could not our convictions. They held opinions, but convictions held them.

The preaching of the old Gospel that Jesus Christ came into the world to save sinners is totally changing the lives of people.

Although we might differ on minor points, the Gospel was a great bond uniting us together. In referring again to prayer, the Bishop said that by keeping on praying there would be no time for attaching other creeds. The Gospel, he went on to say, was a trust. Paul had said he was entrusted with the Gospel. In Luther's day, the mark of a falling or a standing church was "Justification by Faith." The mark of a falling or a standing church to-day was interest in the spread of the Gospel of Christ.

The Bishop stated that as the Alliance was faithful to the ministry of the Gospel,

there would be no difficulty in getting money to carry on its work.

In his concluding remarks, the Bishop said it was not enough to be evangelical, but we must be evangelistic, the former signifying the army on the march, the latter storming the port—with evangelism as the force to fight with.

In proposing a vote of thanks to the Bishop, the Rev. Norman Fraser said we were all one in our convictions.

Canon Capner seconded, and the meeting was brought to a conclusion by the Doxology and Benediction.

Kuma, Estonia,
March 28th, 1936.

To the General Secretary,
World's Evangelical Alliance.

Dear Brother in Christ,

Much I want to put my last letter, I have been travelling a great deal and gathering new experiences of God's loving care over me and His blessing on my work. At the beginning of February I started for a longer mission journey visiting several towns—Riga, Wolk, Dorpat and others, holding Gospel services in churches, chapels and prisons. I am sure you will be glad to hear some of my experiences during this time.

It happened at that time that Estonia celebrated the eighth anniversary of its Independence.

Rev. ADAM PODIN (ESTHONIA)

Mr. and Mrs. Podin with Choir and others having Regard to this a Prison, as described in Mr. Podin's letter

Evangelistion in Esthonia.—Letter from Rev. Adam Podin.—We have received another most interesting letter from our Agent in Esthonia, Rev. Adam Podin. Our readers will be glad to see a reproduction of the photograph Mr. Podin speaks of in his letter. Although the features are small we think they will be able clearly to distinguish Mr. and Mrs. Podin in the front sledge, with their son, Samuel, and the Choir and gifts for prison distribution in the sledges behind:

On this occasion several prisoners were released, amnesty given to many communists, and in other ways answering hearts showed up. I tried to use this opportunity to see the prisoners all and give them some Saturday counsel on their way to freedom. In these prisons I gave to each inmate a penny-worth of white bread, too, ten lumps of sugar, a *Bible Reading Calendar* and a *New Testament*, besides asking the prison masters to give them sufficient boiled water that they might enjoy a nice cup of tea. Oh how glad they were for such gifts, as they saw great love in it. In one of the meetings where about 100 prisoners were present I had a glorious time, the Lord

helping me to point out the way of salvation so clearly that my hearers were moved to tears. After my speech there stepped forward a prisoner who will be visited long life and all sympathy to Esthonian Government. Referring to their imprisonment he said: We have deserved our punishment, the judges of our government have done an injustice to put us in this prison, we know it well. Turning to me he said: Sir has brought us here where we should learn the consequence of sin through affliction, but the enemy of souls who has deceived us has made a great mistake. Just here we met our father and friend of prisoners, who, through his self-denying life, heart full of love towards us and other foreign human beings has visited us often and preached a Gospel such as we did not hear when we were free. To-day we are prisoners, locked up while our nation celebrates its Independence. Thanks be to God many of us are free through the Gospel we have heard from the lips of our father and friend, Pastor Pollo. We know that our crimes are heavy, but thanks be to God Who has sent His light into this dark place and we believe the message of the Gospel which has made clear that sins could perish if we only repent from our sins and forsake them. I do believe this, and many more of my comrades do the same. In the name of this thankful gathering allow me to express to you our best thanks. He grasped my hand, shaking it heartily, wishing me many years to live and to always as ambassador for Christ, bringing the same joyful news to other and souls that he had experienced in his heart through the Gospel.

I had three other large meetings and thirteen smaller services in cells, where so to go criminals were stationed that could not be trusted to be let out. In the women's prison I had a blessed time too, but the communistic women did not come out, as I did not give them the small presents that I gave to the others.

I enclose a photo of my last prison visit some ten miles from my home. It was last Sunday, March 9th. The prison master had been asking me for some time to pay him a visit and bring the Gospel to his men. As I have been so busy, and often away from home, I had no time before. On the appointed time and day he sent three horses and sledges to take me and my students with other singers to the prison. I harnessed my own horse, and found two more horses, so that all men and others with their instruments found places on the sledges, so off we went. (On this occasion the photo was taken.) You will notice my wife, my old mother, and Samuel on the first sledges. A dear friend had given me a present for the sufferers, some money, so you can see on the second sledges bags full of packets, 150 altogether, and parcels of New Testaments for the prisoners. On the other sledges you can see young men with their various string instruments, all waiting for marching orders. This was a real Gospel and prison caravan. Singing choir, musicians, and Gospellers. The weather was fine, the road was covered with over three feet of snow, the young people were singing the whole way as we passed through the white fields and crowded villages.

The reception at the prison was cordial and altogether lovely. In a short time everything was put in order and my helpers were standing on the distributing place singing and playing on their instruments and so preparing the hearts for my address.

The whole service lasted over two hours. Then each prisoner received a package containing half a gospel of Matthew, seventh and a New Testament.

The prison master delivered a beautiful speech, thanking me and my helpers so much for our visit and explained the difference between now and four years ago. He described this great change and added that the credit had been my mission and the distribution of the Word of God.

Certainly this was true but I must say the prison master is a good man himself. Several letters that have come to me from ex-prisoners show that the prison life has been a blessing to them as they would never have heard the Gospel.

I must close my letter as, after a few hours, I shall be leaving again for another mission tour some 40 miles away where I shall have three days' mission.

Yours very gratefully,
ANNAS POOM.

Missionary Reunions—Further evidence of the Missionary interest and influence of the Alliance was afforded in the Reunions at the Alliance House on January 31st and February 28th. At the former our Reception rooms were taxed to their utmost capacity when the Friends of Armenia Society was represented by Mr. Alistar G. Fraser (who presided in the absence of Lord Radstock) Captain George F. Gracey, D.S.O., and Miss Redgrave (Hon. Secretary). We include on another page the address given by Capt. Gracey, a notable comment therefrom being his remark "we plead for these people, not because they are Christians, but because we are Christians."

The Evangelical Alliance has historic associations with the Moravian Church and Missions, and this gave additional interest to the Reunion on February 28th when the Chair was occupied by the Rt. Rev. Bishop Arthur Ward, the presiding Bishop of the Moravian Church in Great Britain. Bishop Ward gave an illuminating outline of the history and scope of the Moravian Missions, and was followed by the Rev. Christian Smith, who, for over twenty years, has laboured among the Eskimoes in Labrador. Those privileged to listen to the address will not forget it. It was an unusual and arresting utterance which could only fall from the lips of one who has experienced the difficulties and loneliness of Missionary work in a land flung so far from the amenities of more civilised parts. God is at work even among the Eskimoes and the triumphs of the

Gospel in individual hearts narrated by Mr. Smith should encourage all to take heart. The letter we print on another page from Mr. Adam Podin is further illustration of the present-day power of the Gospel to change lives, even those steeped in sin and criminality.

On Thursday, April 22nd, the British Syrian Mission will be represented, and we have received information that its Secretary, Mr. Maitland Kirwan, intends to exhibit a series of limelight pictures. The present outlook in Syria and Palestine should render the occasion an interesting and important one.

Universal Week of Prayer—Foreign Reports.—In our last issue we referred to the observance of the Week of Prayer at home, and promised to make reference in this issue to reports coming to hand from foreign parts. They are proving quite exceptional, and we think our readers will be thankful to share them with the Council, who have already received the letters with deep thankfulness for the wide-spread co-operation and influence they represent. The following are a few only of such reports. We know of no previous year in which the Week of Prayer has been more widely observed. The following extracts from letters do not take note of the parts where the Week of Prayer is almost a festival, or where a whole country is covered by a translation or translations of the Universal Programme into the language or dialects of each country and circulated to all Churches and Mission Stations, for which the British Organisation makes grants.

Extracts from letters reporting on the observance of the Universal Week of Prayer, 1926, in foreign parts:—

GOOLDVILLE, N. TRANSVAAL

As is our custom—and it has been with us an institution all our twenty years here—we held the Week of Prayer, and the meetings gave us a fine lead into the work and activities of the New Year. Thirteen souls surrendered to the Saviour as a direct result, not to speak of many who were quickened. At every established out-station meetings were held and in every case the reports are cheering.—From Rev. D. A. McDONALD.

MORDEN, MANITOBA

The Week of Prayer was observed in Morden, all the Churches uniting. The attendance was larger than any previous year, and the spirit was good. I enclose 10 dollars for the work of the Alliance.—From Rev. Dr. M. C. RUSSELL.

BUENOS AIRES

I thank you for the programmes for the Universal Week of Prayer in English and Spanish. Our services in Spanish have been very good throughout the entire week. Good attendances, and a very good spirit. I enclose herewith a special donation of £5 5s. for the funds of the Alliance.—From Rev. W. C. MORRIS.

NAPLES

The Evangelical Churches of Naples—Waldensian, Baptist, Wesleyan Methodist, Methodist Episcopal, the "Chiesa Christiana del Vomero," the French speaking Church, and the Scottish Presbyterian Church—have followed in the prayer meetings the programmes prepared by the World's Evangelical Alliance. During the war, and from other difficulties, these churches could not send in the past years their contribution. This year they send £2 to you. It is very little, but given with sincerity and sympathy.—From Rev. RICCARDO SANTI.

DORPAT, ESTHONIA

In the prayer Week this year, we gathered from various religious communities to united preaching and prayer, and the Lord gave His gracious blessing to those who looked upon Him, being glad for that privilege to be united with all the Lord's people round the world.

ATHENS, GREECE

I have the pleasure of enclosing herewith a cheque for £2 12s. 0d., being the contribution of our Church here, and that of Jannina and Epirus. God's Spirit was working amongst us during the Universal Week of Prayer. It is always encouraging and refreshing to feel that so many children of God are approaching the Throne of Grace in earnest Prayer. In spite of unfavourable weather the meetings were attended regularly and with great interest. The meetings were conducted alternately in the first and second Greek Evangelical Churches. Earnest Prayers; feelings of the Presence of God.—From Rev. P. G. LOGOTHETIS.

ISFAHAN, PERSIA

You will be glad to know that we have had a very helpful Week of Prayer here in Isfahan, the meetings being well attended right up to the end. The Week of Prayer makes a very great appeal to our Persian Church, and we look on it as a regular part of our Church organisation. The meetings were this year taken chiefly by Persian Christians, though we had an Armenian to conduct one meeting, and a Hebrew Christian on Saturday, and I took one meeting myself. It is difficult to arrange time to get all our people together for a week, as the men are at work and cannot easily come in the afternoons, and the women could not come out at all in the evenings; but in spite of difficulties we had from 35 to 40 Persian Christians daily, besides missionaries, and they took up the intercession topics very heartily. Friday's topics seemed to touch the parents very specially, and some were moved to tears. I think the topics went home to many.—From Bishop LIMROW (Bishop in Persia).

CHALK HILL, SUPENAAM RIVER, BRITISH GUIANA.

"I have great pleasure to state that the Week of Prayer was duly observed by us on the Hills. The suggested topics were all used, and meetings held nightly when a deep interest was manifested by those who attended and took part in the Prayers. The daily portions were also observed at family worship as well as at the meetings. Year by year a deeper interest is being manifested as the people get more and more accustomed to the annual observance."—From Rev. G. A. Shaw.

CHEFOO, N. CHINA

It is my pleasure once again to send you a draft for £5 10s. 9d. being the result of our collection taken at this year's Week of Prayer. We had an exceptionally good time, the attendances kept up well right through the week, and the spirit of prayer was poured forth in no small measure, so that all who attended felt that it was good to have been there.—From Rev. A. H. Faers.

MUSENDE, N. RHODESIA

In completing the Universal Week of Prayer, according to the programme you so kindly sent us for 1926, we feel quite sure the Lord has, through this channel, bestowed rich blessing upon His people, and so ask you to join us in thanksgiving for blessings received—From Rev. T. H. Higgins.

FRANKFORT-ON-MAINE

We in Frankfort had very large meetings daily in our French Reformed Church, all seats taken, besides in ten different places in the evening, and on Wednesday at my Vereinshaus Nord Ost in the great hall a large meeting, when the different denominations joined and five representatives gave ten minutes addresses. On Sunday, the 10th, in the afternoon as usual in the Christiankirche from 5.30 to 7.30 Communion Service, to which all who love the Lord Jesus Christ as their only hope for this life and the life to come, had been invited. From Herr C. de Neufville.

SHANGHAI, CHINA

It is again my privilege to send a donation towards the W.E.A. expenses, the enclosed draft for £5 representing the surplus of collection receipts after having deducted local advertising and printing expenses. The attendance this year was better than last, and there was a good spirit of prayer at each meeting. I enclose a local programme.—From Mr. John Carver.

JAMAICA. Savanna-la-Mar.

Meetings were held in the various Churches, twice a day, morning and evening. At the morning meetings about 100 attended, and in the evenings the Churches were practically full, which would mean 400. As our town has a population of about 3,000, this can be considered good. The tone of the meetings was really uplifting. Time will show the effects. In my own congregation I see signs of quickened lives.—Rev. R. C. Young.

Mr. Braithwaite, of the Japan Book and Tract Society, sends us the following early Reports of Meetings during the Week of Prayer in Japan, when 30,000 copies of the Japanese translation were printed and circulated:—

Kanya Church, Gunma Ken:

The attendance at the prayer meetings held here during the Week of Prayer averaged 12.

Ishioka, Ibaraki Ken:

The Week of Prayer meetings were held in the Baptist Church here and were times of much more blessing than in other years. Ten members attended each time.

Onagigawa, Tokyo:

The Presbyterian Church here observed the Week of Prayer by having meetings each night in the houses of its members. The attendance averaged 20 on each occasion.

Kofu, Yamanashi Ken:

The attendance at the meetings held in the Presbyterian Church here averaged 25.

Tenma Church, Osaka:

About 30 were present each night at our meetings for observing the Week of Prayer. Many earnest prayers were offered and showers of blessing came down on every soul there present.

Osaka:

United Prayer Meetings for members of all denominations were held in the Y.M.C.A. Hall here. At these the attendance averaged 80 each time.

Akashi, Hyogo Ken:

The attendances at the Week of Prayer meetings held here were much larger than in other years. We are thankful, too, to know that all those who came were very much blessed.

Kure, Hiroshima Ken:

We Methodists here held the Week of Prayer Meetings each evening in the houses of our different members in turn. Many prayed one after another earnestly asking the Lord for guidance all through the New Year.

Ami, Tosa:

We held the Week of Prayer meetings here according to the world-wide Programme.

Hososhima, Hyogo:

Here also we held the Week of Prayer meetings according to the Universal Programme. The attendance averaged 17 each time. All present offered earnest prayers.

Higashino Jo, Hyogo:

From the 4th to the 9th we here gathered together for prayer with an average of 14 present each time.

Kagoshima:

At the Methodist Church here Prayer meetings were held for a week at the beginning of the year with much manifest blessing.

Taihoku, Formosa:

We here held the Prayer Meetings at our different members' houses alternately. The numbers present varied on different nights from 26 to 58. On the 9th a joint prayer meeting was held in the Episcopal Church when 54 were present.

Alliance Evangelique Francaise.—London has recently received a welcome visit from M. le Pasteur André Monod, the Secretary of the French Branch of the World's Evangelical Alliance. Pastor Monod occupied the pulpit on two consecutive Sundays of the French Church in Soho Square. In conversation with him we learned that the Alliance in France is progressing rapidly, uniting the Churches in Paris and many centres beyond, and he spoke of the observance of the Universal Week of Prayer with warm appreciation of its spiritual influence among French-speaking people generally. Through the French Branch the annual programme in that language is circulated to the French Colonies and other French-speaking parts. Pastor Monod asked us to refer to the splendid new headquarters at 47, Rue de Clichy, Paris 10, where all visitors, particularly English-speaking visitors, are welcomed, and can obtain any kind of information, such as concerning Protestant schools, boarding-houses, and Protestant families willing to receive paying guests in Paris or other parts of France. We are indeed thankful for this helpful link with the Evangelical Churches of France, and have no doubt some of our Members and friends when visiting Paris will be glad to avail themselves of the invitation extended.

Fundamentalism in Art!—We take the following amusing extract from the *St. Martin's Review*:

> The restoration of an old church in Switzerland decided upon the same repairs to its interior furnishings, and employed an artist to touch up a large painting. When the artist presented his bill the committee refused to pay it unless the details were specified. The next day the bill was presented, itemized as follows:—
>
> | | Francs. |
> |---|---|
> | For cleansing the Ten Commandments, embellishing Pontius Pilate, and putting new ribbons in his hat | 3 |
> | Putting tail on rooster of St. Peter, and mending his comb ... ... | 4 |
> | Repainting and gilding left wing of Guardian Angel ... ... | 6 |
> | Washing High Priest's servant ... ... | 5 |
> | Restoring Heaven, adjusting the stars, and cleaning up the moon ... ... | 7 |
> | Brightening up the flames of Hell, putting new tail on the Devil, mending his roof, and doing several odd jobs for the damned ... ... | 12 |
> | Touching up Purgatory and restoring lost souls ... ... | 7 |
> | Mending the shirt of the Prodigal Son ... | 3 |
> | | 92 |
>
> "Ye also, helping together by Prayer."
> "The Lord fulfil all thy petitions."

Common Prayer.

LET US GIVE THANKS—

For the faithfulness of God, in Nature as in Grace, and for the advent of another Spring, when the flowers appear and the time of the singing of birds is come.

For the reports from the Foreign Mission Fields concerning the power of united Prayer, and the manifest blessing realised during the Universal Week of Prayer.

For the growing realisation that "more things are wrought by Prayer than this world dreams of."

LET US PRAY—

For the second great Royal Albert Hall gathering on June 1st, the Speakers, the Choir, and all concerned in this united witness to the faith of the Gospel.

For the Archbishops and Bishops, who have the proposals for Prayer Book Revision under consideration, that they may adopt no recommendations doctrinally at variance with the Holy Scriptures or the Protestant Reformed Religion as by law established in this Realm.

That all seeking to further Christian Unity and Reunion may realise the need to make the guidance and power of the Holy Spirit rather than human organisation their main objective.

That this year, which marks the 50th Anniversary of the birth of the Alliance, may be one of great spiritual blessing and power, and that special financial help may be forthcoming to meet increasing needs.

For Rev. Adam and Mrs. Pedia in Kabania, the work in Baka, and all agents and representatives of the Alliance at home and abroad.

For guidance concerning arrangements for the next International Conference of the World's Evangelical Alliance, now under consideration.

A PRAYER

Almighty and Everlasting God, grant, we beseech Thee, to the World's Evangelical Alliance all things that are needful for its spiritual welfare and work; and so guide and direct its Council and all associated with its great field of operations that each day Thy glory may be sought in the salvation of men and the unity of the Body of Christ, through whom Name we ask it. Amen.

Reservation of the Sacrament:

Why is it inconsistent with Reformation Doctrine?

By the Rt. Rev. BISHOP E. A. KNOX, D.D.

THE reason alleged for Reservation of the Sacrament is that it makes the sick person a participant in the Church Communion, which sickness has prevented him from attending. Other reasons are urged in support of the practice, but these need not be examined here. The object of this paper is only to examine the practice in its doctrinal aspect. Is it, or is it not clearly contrary to the institutions of Christ?

1. It is not without significance that Our Lord did not send portions of the Last Supper to any of His absent followers. Had He done so the fact must have been recorded. Never was there an occasion on which those who were absent needed more urgently the benefits of the Sacrament.

2. There are matters in which the silence of Scripture must be construed as prohibitive. Hooker (Eccl. Polity Bk. II., Ch. vi. §4) enlarges on this point, and specifically refers to Reservation of the Sacrament as a case in point.

3. The doctrinal issue is this. What is it that is conveyed to the sick person? Is it simply Bread and Wine that has been consecrated for the Communion Feast, a portion of the elements taken and received as a symbol of membership in the one body?

If that were so (*a*) the reservation would be only from an open Communion at which all the rest of the congregation had communicated; (*b*) The reservation would be only for members known to be absent on account of sickness.

But such restrictions would entirely defeat some of the ordinary grounds on which reservation is demanded, e.g., that cases of sudden illness may be dealt with during the day, after the Priest has broken his fast; or that the elements must be reserved in a place where the faithful may have access to them for devotion; or that persons absent from other causes than illness may be communicated. These grounds are evidence that the demand has not its sole or even principal origin in the desire to bring an absent member of the congregation into spiritual unity with the rest. Indeed nothing has come to light which would invalidate reservation from a Mass from the view-point of its advocates, at which the Priest alone had been present.

Some other ground for reservation must be sought. That ground is the belief that consecration by the Priest makes the Bread and Wine to be themselves the Body and Blood of Christ, and that there is consequently in the consecrated elements a real and objective Presence of Christ. It is urged that since Mr. Bennett, of Frome, escaped condemnation for some such teaching as this, teaching of this character must be permissible in the Reformed Church of England. But the true question is not whether ingenuity can squeeze doctrines into a shape which will not be condemned in a penal law-suit, but what is the teaching of our Church. It is clear that the Church forbids any portion of the Bread and Wine consecrated for Communion to be left over for any purpose. The consecrated Bread and Wine is to be then and there consumed. Provision for the Communion of the Sick is made in other ways. The plain effect of these directions is to make the Bread and Wine not something which they were not before, but "outward and visible signs" whereby the congregation of the faithful may become partakers of the Body and Blood of Christ, but become partakers only by faith not by mere reception. The Body and Blood of Christ are given, taken and received only in a heavenly and spiritual manner. The wicked, though they are communicants are not partakers of that benefit. They receive the Bread and Wine, but not the Body and Blood of Christ.

The attempt to make room for Mr. Bennett's teaching has inevitably led to consequences repudiated by all moderate Churchmen, viz., "adoration" of the Host, and "benediction." These developments are regretted by them. It is proposed to take steps to restrain them. But such restraints must prove intolerable to advocates of reservation. The essence of Reservation is a real objective Presence of Christ in the elements, and that is contradictory to the belief that the Presence of Christ is not in any material object, but in the Congregation of the Faithful, as Keble himself said, "in the heart not in the hand."

ROYAL ALBERT HALL

Tuesday, June 1st, 1926, at 7.30 p.m.

THE CHALLENGE TO THE REFORMATION

19, Russell Square,
London, W.C.1

Dear Sir (or Madam),

I am writing to you personally to ask for your co-operation in a second great Meeting at the Royal Albert Hall, on Tuesday, June 1st, at 7.30 p.m. From information received, it is necessary to be prepared to contest in Parliament any Measure of the National Church Assembly which, under cover of Prayer Book Revision, may seek to introduce into our National worship a counter-Reformation, or the sanction of mediæval doctrines and practices repudiated by the Reformers and opposed to the Word of God. The subject is now receiving the attention of the Archbishops and Bishops, whose report is expected in the Autumn, and there is much reason to fear that the strongest pressure will be brought to bear upon them so that recommendations may be made to allow and authorise methods of Eucharistic worship associated with the Roman Mass. If these do not altogether meet the arrogant demands of the Anglo-Catholics, they may introduce ceremonial, vestments, alterations of the Prayers, and encouragement of non-communicating attendance which would sanction little short of the restoration of the Mass in our National Church.

We are face to face with a very grave crisis. Be assured it is not one merely domestic to the Church of England, so long as it remains Established and the custodian of endowments, historic buildings, and other privileges entrusted to it at the Reformation as a definitely Protestant Church. The Book of Common Prayer was revised at the Reformation expressly to repudiate the Mass and all sacerdotal pretensions. It is the legally authorised exponent of our Protestant Faith, which His Majesty The King is bound by his Coronation Oath to maintain in this Realm.

Knowing its duty and recognising its responsibilities the World's Evangelical Alliance is convening this second great Albert Hall Meeting on Tuesday, June 1st, at 7.30 p.m., in order that London and the Country may witness the resolute determination of the Churches of the Reformation by all means in their power to oppose the insidious as well as open assaults on Gospel Truth and Liberty.

Our action must be individual as well as collective. We are really fighting once again the battle of the Reformation, which is the battle for the maintenance of the faith of the Gospel and the Truth revealed in the life, teaching, death, and resurrection of our Lord Jesus Christ. *If it is believed that we are so regardless of the trust committed to us that we care little what may happen, grave and lasting injury may be done to what we have at heart. By attending with our friends the Albert Hall Meeting, and showing that we are resolute and are prepared to use all the means in our power to prevent the sanction by Parliament of any measure of the Church Assembly which countenances and sanctions false doctrines and superstitions renounced at the*

Reformation we shall arouse the public to a realisation that we are passing through the most serious crisis since the Reformation, and of the need for action.

May I, therefore, urge the importance of the Demonstration and of receiving your personal co-operation? The Chair will be taken by the Right Hon. Sir WILLIAM JOYNSON-HICKS, Bart., M.P. The Speakers will be the Right Rev. Bishop E. A. KNOX, D.D. (formerly Bishop of Manchester), Very Rev. A. S. INCH, D.D. (Ex-Moderator, United Free Church of Scotland), Rev. THOS. J. PULVERTAFT, M.A., Rev. R. MOFFAT GAUTREY (President, Metropolitan Free Church Federation), Lady BATES, and Rev. THOMAS NIGHTINGALE (Secretary, National Council of the Evangelical Free Churches).

The Music will be in charge of the LONDON SUNDAY SCHOOL CHOIR. Chorus of 1,000 voices. Conductor: Mr. WALTER WHITE. Organist: Mr. SIDNEY BROWN.

We have the co-operation of other organisations in the arrangements, including the National Church League, the Fellowship of Evangelical Churchmen, the National Council of the Evangelical Free Churches, and Metropolitan Free Church Federation.

An urgent appeal is made to you personally for whole-hearted support (*a*) by the promise of your presence, with friends, at the Demonstration, and (*b*) by your help to secure the presence of others by making the meeting widely known. Clergy, Ministers, Laymen, Sunday School Superintendents and Teachers, Members of Parochial Church Councils, Deacons and Elders of Churches, etc., in fact, all who have the love of the Truth and our Protestant heritage at heart, are specially urged to rally to the Royal Albert Hall. A special effort is being made to make this meeting even more representative than the first. Church Councils and Congregations throughout the country are being asked to appoint a representative or representatives to attend and vote on their behalf. In this way the meeting will carry weight far in excess of the thousands who will actually be present.

Arrangements are being made for the installation of a microphone and loud speakers in the Albert Hall, so that all present will be able to hear distinctly.

Free Seats include the whole of the Balcony, and also the Promenade Gallery. Special Numbered Reserved Boxes and Seats are available as follows :—

Grand Tier Boxes (10 Seats)		£2
Loggia Boxes (8 Seats)		£1 12s.
Second Tier Boxes (5 Seats)		£1
(Single Seats in a Box, 5s. each seat)		
Amphitheatre Stalls		2/6
Arena (810 Seats only)		2/-
Balcony and Gallery		Free

Applications for Boxes and Seats should be made early, and will be responded to in rotation. The use of all tickets applied for must be ensured.

Those travelling to London by any Railway can obtain on application a voucher for presentation at their local Railway Station entitling them to Return Railway Tickets at single fare and one-third. Ask for vouchers when ordering tickets.

The expenses of the Demonstration will be heavy, apart from any sum realised from Boxes or Seats, and special Donations are invited to meet the same. Please fill in the attached Forms "A" and "B," and forward them to

Yours very truly,

HENRY MARTYN GOOCH
(General Secretary).

THE WORLD'S EVANGELICAL ALLIANCE
19, RUSSELL SQUARE, LONDON, W.C.1

Armenia!*

By Capt. G. F. GRACEY, D.S.O.

ARMENIA, owing to its geographical position, is the natural bridge between East and West, and I have no doubt these people, situated as they are, will, if not forgotten by us, become the interpreters of Evangelical Religion in the East.

Armenia has had a civilization of its own from a very early date. Abgar, Tigranes and Vartan were the kings who played a most prominent part in their history, and were the most prominent in forming and moulding the Armenian people into a concrete, as well as a combined, cultural state, at the same time expressing great prowess of arms. And naturally under their rule they pulled their weight in the History of the World.

The Armenian Church was founded according to traditions by Thaddeus and Bartholomew, and the present Patriarch, or Catholicus (an old Saint whom I love and have the greatest admiration for), with his seat at Etchmiadzin, near Erivan, and on the banks of the Arax River (of which Armenian poets have never ceased to sing of its beauty, life-giving, and perpetual flowing as a symbol of the Armenian people, sometimes muddy, then clear, and again rushing forward with a new strength from the melted snow from their beloved Ararat).

It is here in this little village the Armenian Church was built first in 303 A.D., expressed by them in their own language, Sorp Etchmiadzin (Saint Etchmiadzin) is the mother throne of the Armenian Church, as well as its Vatican, and whose meaning is "The Son of God come down." The Armenians established Christianity as a state religion some eleven years before Constantine the Great did so in the Eastern Empire. Their alphabet of 36 letters, now 38, so as to get in all the full Armenian sounds, was invented by Sahak and Mesrob, the famous Armenian Bishops, about 406 A.D. The Bishops, with the help of their disciples, translated the Holy Scripture into Armenian, using the Syriac version, but correcting it from the Greek. This has been well called the queen of translations, and is even more than that, it is the foundation stone of Armenian Christianity.

Their struggles against the Persians on the one side and Rome on the other left them very exhausted in the year 450, so much so that they were unable to send delegates to the Council of Chalcedon, and because of their absence they have been charged with unsound doctrine, but I do not think that this charge could be sustained.

The year 1066 saw the Armenians fleeing from the onslaught of the Tartar hordes; part of them then fled to Georgia on the North, others crossing the Black Sea travelled as far as Lemberg. Another section ran South and settled on the slopes of the Taurus Mountains above Tarsus and there founded a Cilician kingdom. They became the allies of the Crusaders, and when they were about to perish with hunger, fed them, and saved the army of the Emperor Frederik Barbarosa from distruction. Thus we could go on giving glimpses of the history of a remarkable people until the Great War.

With its deportations and massacres that have no parallel in history, planned and carried out by Tal'at Pasha and Enver Pasha, you can follow with your mind's eye these thousands of people who at one fell stroke were led forth to deportation and extermination. The race was to be uprooted from Asia Minor to the desert or to Hell. This policy was put into execution as early as possible after the outbreak of war. In fact, in the spring and early summer of 1915. This, despite the fact that the fate of Constantinople and all of Turkey was still in the balance. Such was their hatred that even though their country was in danger, and might thereby change hands, they decided to destroy these Christians first. They butchered in mass

* Address given at Missionary Rennion arranged by The World's Evangelical Alliance in the interests of the Friends of Armenia.

and in groups, drowned in the sea or in the rivers, burned to death in buildings, destroyed in the speediest possible manner, girls and children sold into Moslem harems. Hundreds of thousands died of hunger, exhaustion, exposure and disease, as well as by hatchet, rifle and bayonet, so in this way there were 700,000 people perished. In Russia some 200,000 Armenian troops were sent from Transcaucasia to the battle fronts of Europe, and it is estimated that only 30,000 of these survived. From the beginning of the Great War until 1921 Armenians were fighting in Asia, Cilicia, Syria, Russia, and for us in Palestine, as well as Transcaucasia, with the terrible result that a sixth of the males of the entire race perished in warfare in addition to the previous-mentioned losses by massacre and deportation.

Thousands have been forced into slavery, and at this present moment there are still thousands suffering unspeakably under the bestiality of their captors. In spite of all this they have remained steadfast to the faith, what grandeur of faith and loyalty to their ideal. Surely in this age of high living and crude thinking, we must raise our voice in songs of gratitude that there are still a people on the earth who have not bowed the knee to Baal.

What is the present condition? Religiously they had been deprived of all their churches and schools and in the refugee camps in Greece, Syria and Iraq wooden shanties have been erected for service and schools, but these do not touch a fringe of needs. Turkey, with the aid of Europe, has got back Turkey without the Christians, and these Christians will now die spiritually if you and I and the Christian people of England do not play our part and come to their help. Turkey has rid herself of these ancient Christians, *but we have not*.

A Church Wall and what it said to me

Entering lately a strange church at a seaside place, I found myself conducted to a seat immediately facing a transept wall. On either side was a mural tablet. I was not interested in the good people who had lived and died in that place, and had no intention of reading the record of their virtues. But on the tablet opposite me, the words which are usually on such memorials, the names of the deceased, struck me, and made me look again; it was headed:

PRAYER.

Truly, I thought, an uncommon name! So I proceeded to read the tablet carefully. Thus it ran:

1861.

This Tablet was Erected as a Monument of the Faithfulness of God in Answering

PRAYER

Offered up on behalf of the Schools Adjoining this Church.

—

No Public Collection or Appeal
Was ever Made for the Building,
But a Weekly Prayer Meeting was Held
At which the Money for the Erection
Was asked of the LIVING GOD.

—

In answer to these Prayers the Sum of
£3,500
Was Received.

—

"Ask, and it shall be given you."

For many years this sermon in stone has stood, I wonder to how many hearts it has spoken, what fainting ones have been cheered, what flagging faith revived by its silent message! Thank God that in these days there should be found so conspicuous a record of Divine faithfulness and human trust. Faith in such manifestations as this is what we need to-day.

Who will try Prayer, believing that He who hears it can send the thousands of pounds as easily as a few? How, when we read of widows crying to their Father in Heaven for a loaf of bread, or of some needy one asking for some small sum on which much depends and getting the exact amount prayed for, we believe and rejoice? Why can we not believe in the same way for thousands of pounds? If equally on the lines of God's will, is it more difficult for Him to send the larger sum? Not so: but our eyes are looking at the magnitude of the need instead of at the Omnipotent Giver. So did not the faithful in that seaside parish.

"Ask, and it shall be given *you*."

But let us notice four things about this praying which tended to its success.

It was *united*—A prayer meeting.
It was *regular*—Weekly.
It was *definite*—The money for the erection of the schools, nothing else.
It was *believing*—Asked of the living God.
The *Living* God—"Is His arm shortened?" "Is His ear heavy?" Shorter now than in 1861? Heavier for eternal years? Is He not the same to-day as yesterday? Yea, and for ever! R.E.F.

God's Call to the Nation*

Illustrated by the times of Micah

By Rev. SAMUEL CHADWICK

There are two portions of Scripture that I want to bring together, one in the Old Testament and the other in the New. The first is Micah iv. 1-5. "In the last days it shall come to pass that the Mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. And many nations shall come, and say, come, and let us go up to the Mountain of the Lord, and to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it. For all people will walk every one in the Name of his God, and we will walk in the Name of the Lord our God for ever and ever."

The other Scripture is St. Matthew xviii., 18-20. "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven. For where two or three are gathered together in My Name, there am I in the midst of them." I hope the connection between these two passages of Scripture will be made clear as we consider them.

MICAH'S WITNESS

Micah prophesied at the same period as Isaiah and Amos, and they were confronted with problems of social, economic, and political conditions that were new to the nation. National life had become highly centralised, and the organised life of the community had brought new relationships and new difficulties. The complexities of organisation had encroached upon social freedom; for you cannot develop a complex and centralised society without making great demands upon personal liberty. The nation had passed through its romance of military glory. The kings who had laid the foundations in heroic adventure and with military autocracy had gone. Long reigns of peace and prosperity had developed industry, and increased wealth had created new problems. Organised life can be as autocratic as a tyrant; and the lighter the mechanism of government, the greater are the inroads made upon the possibilities of personality, personal enterprise and personal freedom. The nation had its problems of land, liquor and labour. Wealth flaunted itself in luxury and extravagance alongside poverty, unemployment, and distress. The three prophets represented different classes of the community. Isaiah was an aristocrat closely allied with kings, and all his life he had been familiar with wealth and culture. Micah belonged to the yeoman class of farmers. Amos represented the labouring classes. They were each different from the others, and while they all condemned the same sins there was an emphasis peculiar to each. They were all the spokesmen of God, but they come to the problem from different angles and along different avenues. They all got there. Isaiah pleaded for spiritual reality, and Amos for social righteousness. Both pleaded for both, but with a difference.

Micah pleaded for revival, preached repentance, and prophesied a return to the House of God. The Spirit of the Lord was not straitened, but priests and kings, prophets and people had erred and forsaken the Lord. Micah declares himself "truly full of power by the Spirit of the Lord and of judgment, and of might to declare unto Jacob his transgression, and to Israel his sin." His remedy is a return to the House of God; a return to the Mountain of the Lord, which is His Kingdom, and to the House of God in the top of the Mountain. He declares that in the House of God they will find the solution of all their problems and the answer to all their perplexities. For in the House of God is the Law of God, the Truth of God, and the Way of God: the Law, the Truth and the Way.

CHURCH AND NATION

The function of the Sanctuary, according to the Prophet, is not to rule the nation, but to instruct it. The saints reign upon the earth. The matter with us to-day is that the Church is not functioning, it is not reigning. It is never the business of the Church to rule the nation, but it is the business of the saints to reign. The Prophet called the nation to the House of God for the

*Address at Queen's Hall, W., Day of National Prayer, arranged by the World's Evangelical Alliance.

solution of all its problems of land and liquor, social evils and perverted judgment, wealth and poverty, unemployment and wages. They were troubled about war, even in days of public peace. Clouds were beginning to appear from the earth. Peace comes through the faithfulness. Those who seek the Lord and walk in His way hold the law of truth that ends war. There shall be no standing armies, for the nations shall learn war no more. Swords shall be beaten into ploughshares, and spears into pruning hooks. Fancy a world without a soldier in it unless it be in the British Museum, and he would do no fighting. The way to peace is through the House of God in the Mountain of the Lord. Not only shall there be peace but security. Here is the social salvation for the farmer, the smallholder, the labourer, and for everybody. "They shall sit every man under his vine and his fig tree, and none shall make them afraid; for the mouth of the Lord hath spoken it." There shall be hire for the labourer. The halt and the maimed shall be cared for. Childhood shall be safe and old age protected, and for the afflicted there shall be comfort. For in the House of God men shall learn to do justly, love mercy, and walk humbly with their God. That is how Micah saw the world through the Sanctuary, and his cry was: get back to the House of God.

A MESSAGE FOR TO-DAY

Has this prophet a message for the nation to-day? We are here to proclaim God's Call to the Nation. Suppose we had here the ear of London, the ear of statesmen of all parties, the ear of all leaders of thought, the ear of all reformers, and the ear of the people, and we wanted in the Name of God to speak a message that would get down to the root of all our national difficulties, do you think we should dare to say to these people, "If you want to find your way out, get back to Church?" What a howl of derision there would be! Get back to Church! Why, if a man gets a passion for social redemption, almost the first thing he does is to leave the Church. He leaves the Church to seek the Kingdom. I have known men of my own Church leave us under the stress of enthusiasm for social righteousness, economic justice, international peace, and a sober nation. You have to let them go, and you may live long enough to welcome them back. They have to come back.

Would there be any real remedy in such a message? Suppose they came back. What would they find? That is my anxiety. Has the Church got the law, the truth, and the way? If they came to what is called the House of God would they find God in His House? It seems to me that a great deal of the most earnest religion is outside the Church. Intense men and women have become irreligious that they may find religion. What an amazing thing it is to consider the organizations for the well-being of the people, and the solution of our problems that have sprung up outside the Church. The complaint is widespread that the Church is no good for real business; that it is ineffective; that it does not function; that it has not got the religion that does things that really matter. It is a fair question to ask: "If the nation came back to Church, and gave it a fair trial, would it find what it needs and what it seeks?"

The Church has not to contend with opposition, so much as to compete with rivals. The movements outside the Church claim to be inspired by religious ideals and to be the true embodiment of the Spirit of Christ. The fact is, we are suffering through the answer to our own prayers. For years after I was ordained to the work of the Ministry, the leaders of the Churches were urging the need of a revival of religion that would bring social righteousness and economic redemption. Well, it has come. There was never a time in the history of the world when conscience was so alive and instructed in these things. It has come almost unawares, and to interpret, adapt and apply it to the actual conditions of life is a delicate and difficult task. The people are impatient: they want a new world, and they want it at once. The Church preaches, but they want an axe, a fan, a flame, and a wand, all at once. They will come back. Midnight will bring them. My only fear is lest they come and find the Church shut and the larder empty. Even then, the Church knows the source of all supplies for every kind of need. The impact of a demand would send the Church to its knees.

THE REAL PRESENCE

Back to Church is not the prophet's last word. The solution is not in the Church as such. It is not in any ritual or in the absence of it. Not in any law, however divinely certified; not in any truth though it be infallible and inspired; not in any organization, however perfect and complete. "But thou, Bethlehem Ephratah, which art little to be among the thousands of Judah, out of thee shall come forth unto Me"—what? A Man, a Saviour, a Ruler! The solution is not in a place or a system, but in a Presence, and that Presence is the Christ the Reconciler, the Prince of Peace. The solution is not in Micah, but in our Lord Jesus Christ; and that brings us to the passage in St. Matthew. There is no need to enlarge upon it, for it is only the Promise of the Presence that concerns us. "For where two or three are gathered together in My Name there am I in the midst of them."

That was an amazing thing for Jesus Christ to say. I think it was the most amazing thing He ever said. It is the language of Deity. What Jehovah promised to Israel, Jesus promises to His Church. It was the promise of His Presence. He Himself would be wherever two or three should meet in His Name. It is not an atmosphere that is promised, but a

Presence. There is no condition of place and no question of officials. That is the abiding miracle, the inclusive promise, and the infallible token of the Church of Christ. The Church is where He is, and where He is not there may be the House of His Name but not His Abiding Place. The Presence functions in the Church. Link up the first word in each of the three verses: verily, again, for. The "for" of the Presence gives effectiveness to the "verily" and "again." What are they? We are supposed to have done with infallibilities, but it is still written, "Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven." That is not the infallibility of degree, but the certainty of the Presence. It is the Presence that makes the difference. There is none that does not believe that in Jesus Christ there is the law of Love, the wisdom of Truth, and the way of Life. It is the Presence that gives authority.

A SPIRITUAL AWAKENING

Look at the second certainty of the Presence: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven—For!" They say the Church is Negligible. Statesmen say it. They say they cannot do things because there is no moral passion, and if we will get the Churches ablaze nothing will be impossible. They tell us the Church does not count, but one clergyman in this city of London brought a nation to its knees, and turned a dance into an occasion of praise and prayer. What would happen if the whole Church got to its knees?

His Presence gives reality to fellowship, and in His Presence alone can the Churches become one.

The Church may lose the Presence. The Old Testament Temple lost it. The symbol of the Presence moved from over the Mercy seat, and went and stood the people outside. A Church in the New Testament lost it. The Church inside was busy, but it had no more room for Him than the inn at Bethlehem. He stood on the doorstep. The real secret of all the difficulty is that the world does not believe that we have got the Presence. It is not a definite formulated denial; it is an atmosphere, and you cannot argue with an atmosphere. The only answer to an atmosphere is a Presence.

The call to the Nation is a call to God in Christ: The Churches have not lost Him, however unworthily they may represent Him. There are thousands who wait and watch for Him. The message to the Church concerns us even more. What is that? "Behold, I stand at the door and knock. If any man will open the door, I will come in." That is our only way of hope. There is our only right to speak in God's Name to the Nation. The House of God is the House of the Father, the God and Father of our Lord Jesus Christ, and in the midst of His people there is the Living Presence of the Risen Lord. It seems as if the one alternative to revolution is a revival of religion, and, if the Nation is thus to be saved, the Church must be its intercessor, and the Lord Jesus Christ will be its Saviour.

Protestantism in Czechoslovakia

Dr. Keller, in "Hands Across the Sea," writes: The outlook for Protestantism in Czechoslovakia is hopeful. People are eager to hear the Word of God. The work is only hampered by the financial weakness of the Churches.

The Evangelical Church of Czech Brethren has added three new congregations in 1925 (30 since 1921), and several new churches have been built. The people newly won to the Church by evangelization make necessary again and again the establishing of new congregations and the building of new churches. The number of new adherents in 1925 will probably reach about the same height as in 1924, namely, approximately 8,500 people. Evangelization is carried on in numerous places, and is only hindered by the lack of preachers.

Out of 27 students members of the Evangelical Church of Czech Brethren who are at present studying at the evangelical Hus-Faculty at Prague, 24 are recipients of subsidies made up of contributions from individual church members, which are necessarily insufficient.

The Reformed Church in Czechoslovakia has had numbers of her students studying in theological academies in Hungary. The Government is planning to erect an interdenominational theological faculty at the State University in Bratislava. A Theological Institute has been opened in Slovakia, in September, 1925, with an enrolment of 22 students. Its funds are in no proportion to the task of supplying the whole diocese with ministers. A theological library is still lacking. The seminary is maintained through the joint efforts of the church members.

The Church is resorting for the first time to the old Scotch system of training theological students. Ministers of high standing are called upon to give courses with a view to introducing the students into the practical aspects of the minister's work.

The new Lutheran Church in Uzhorod, built with the help of the American National Lutheran Council and the European Central Bureau, was dedicated by Bishop Janoshka on November 22nd. It was an event of great importance for the life of this diaspora, as it is the second church of a missionary community comprising the whole of Carpato-Russia and the very first to be built since the erection of the Czechoslovak Republic.

Prayer and Missions*

By Rev. W. Y. FULLERTON

Prayer is associated with Missions even more definitely than with anything else, save only our personal needs. In that great Missionary Psalm, the seventy-second Psalm, there is a clause which has stumbled some people. Speaking of the great King who is to reign, it says: "Prayer also shall be made for Him." There are some who, having pondered over the preposition "for," think it ought to be prayer *to* Him. It is quite correct as it is. We pray for Jesus. That is a prayer for Missions—that His Name may be known, that His Name may be exalted, that His Name may be praised the world over. There is a very suggestive verse in Dr. Moffat's translation of Acts XV, 14, which in the revised version reads: "Simeon hath rehearsed how God at the first did visit the Gentiles, to take out of them a people for His Name." Moffat has it: "Simeon hath declared to us that it was God's original concern to visit the nations to take out a people for His praise." It is the idea of the seventy-second Psalm. It is all for the praise of Jesus Christ. That is God's original concern, and we may be quite sure that His purpose will be accomplished, that His original concern will be fulfilled, that God will take out of all the nations a people for His praise.

THE BIBLE AND MISSIONS

I can never think of Dr. Moffat and all he has done, without thinking of William Tyndale. They both have attempted to translate the whole of the Scriptures from the Greek and the Hebrew, a very great undertaking for one man. The Bible is the greatest missionary in the world; there is no country where Bibles have not been introduced; where men have not been able to go, the Scriptures have been sent. Christ has His witnesses amongst all peoples. The faith of Jesus is the only religion, since the world began, that has entered and gripped all nations. It is the prophecy that it is to be the faith of all peoples, the only faith, because Christ is the only Saviour of mortal man. In William Tyndale's day the thought of missions was associated with the translation of the Bible. Fuller quaintly says: "Midnight being now past, some early risers were beginning to strike fire and enlightened themselves from the Scriptures." Erasmus, when he prepared the version of the New Testament in Greek, which was the foundation of Tyndale's version, said about the Epistles: "I wish they were translated into all languages of all people, that they might be read and known not merely by the Scotch and Irish, but even by the Turks and the Saracens. I wish that the husbandman may sing parts of them at his plough, that the weaver may warble them at his shuttle, that the traveller may with their narratives beguile the weariness of the way." Tyndale caught that from Erasmus, and when some learned man told him he did not seem to realise that the common people could not understand the Scriptures, Tyndale said: "If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou doest." The Bible is the greatest missionary, the Word of God is entering all peoples through the printed page.

PRAYER AND MISSIONS

We have said already that prayer is associated with missions. Our Lord Jesus suggested that we should pray in seven conditions. First, "Pray for them that despitefully use you." Then He said to the disciples, "Pray that ye enter not into temptation." Then "Pray that ye may escape the hour of temptation that is coming to the whole world." He also said, "Pray that ye may be accounted worthy to stand before the Son of man." To the early Christians He said, "Pray that your flight may not be in the winter." All those five are personal and passing. There are two others which are permanent and universal. "Pray ye the

* Address given during the Universal Week of Prayer on Thursday, January 7th, 1926.

Lord of the harvest that He may send forth labourers into His harvest." That is a mission prayer, is not it? Then, "Pray ye, Thy Kingdom come; Thy will be done on earth, as in heaven." That is also a mission prayer. So these two great permanent prayers are mission prayers.

THE PERSONAL FACTOR

I have heard it often said at missionary meetings, in a sort of epigrammatic way, that in response to the call of Christ; some can go, more can give, but that all can pray. That is not quite true. All cannot pray, that is to say with real prayer. We can all make a general petition, just as we can all say we are miserable sinners, when we do not feel particularly miserable or convicted of our sins. We can pray for missions in general. But really to pray for missions needs preparation. It needs, first of all, a great desire for the extension of Christ's Kingdom. To pray for Him means love for Him. There are people who are not interested in missions because not interested in Jesus Christ, and these people cannot pray. It means knowledge and intensity of directness. I sometimes think, when I hear general prayers, that if God asked the people who prayed "What do you really want?" they could not instantly say, because they want nothing in particular. What do you want to do for missions? What would you like God to do for the extension of His Kingdom? It brings it all up short, and thrusts some of us into a corner.

It is a great thing to have something definite to pray for. I used to impress upon my folk that they should get in touch with some definite field of God's work in the world, and pray for it. A young girl came to my house one day with her mother and shyly said, "I've begun to pray for a place in China." I said, "That's very good indeed; where is it?" Her mother sought to answer for her. Some of you mothers think that growing girls cannot answer for themselves—you make a great mistake. I said, "Let her answer for herself." She shyly said, "Yangtsekiang." But you know that is not a city at all; it is a river. Still, it was definite, and I did not undeceive her, for I thought that perhaps God would bless all the cities on the river in answer to her prayer.

THE RESPONSE OF GOD

Sometimes God answers our prayers in a way different from that we expect. For instance, Our Lord said, "Pray ye the Lord of the harvest to thrust out labourers into His harvest." The early church in praying thus did not know that they were praying for the early persecution. That was in answer to their prayer. We have been praying God to extend His work in the world, and that His people in India and China and elsewhere shall themselves be missionaries to their own country. Is not God answering our prayer? The nationalist spirit in India is urging the people to take charge of their own destiny. That will mean that the church in India will be the great Evangelising force of India. In China practically the same thing is happening, for the Chinese people say, "We want to manage our own affairs." Is not that what we have been praying for in another form?

One of the greatest bits of work going on in the world is the work behind the veil in Russia. The curtain has fallen, and we know very little about it, but there are hundreds and thousands of people turning to the Lord in Russia. There are two great bodies of Christians—one the Evangelical Christians springing from the work of the late Lord Radstock, that great missionary; the other, the Baptists built on the foundation of the old Stundists. They themselves say there are at least two million Christians, men who have turned from the Greek Church with its meaningless formulas to the simple faith of the New Testament, men who are carrying on trades and who meet together in the evening to teach each other and spread the Gospel. They have taken as their motto for 1926, "Christ for the heathen and Mohammedans of Russia. In Russia it is reckoned that there are three millions of Pagans amongst the Eskimos and others reaching up to Siberia; there are fourteen million Mohammedans chiefly in Turkestan. Those people in Russia who have received the Gospel have got the missionary spirit. When you have Christ in your heart you must speak out His praise. That is the thing I leave with you—that Prayer and Missions are associated, that God is answering our prayers, and that we may be encouraged to keep on praying more and more.

Reunion Notes.

The Albert Hall Meeting. One of the leaders of Anglo-Catholicism has openly stated that the great majority of its adherents look forward to Union with Rome rather than to Union with the Greek Church. We know that they only anticipate Home Reunion with Free Churchmen on the basis of absorption, for every approach to union has been bolted and barred by the claims to exclusive possession of Apostolic Succession and valid Sacraments. We are also informed that the closer approximation of English Church customs, rites and ceremonies to those of Rome the better for the Church of England. The weekly and more permanent forms of Anglo-Catholic literature bear witness to the determination of this aggressive and striving to be dominant section of the Established Church seeks to make the National Church something more than a pale copy of Rome. Proofs of this are to be found in hundreds of Anglo-Catholic Churches where the Reformation is derided, and the doctrines which our martyred fore-fathers died rather than accept are openly taught. It is one thing to have these doctrines illegally taught in opposition to the formularies of the National Church. That is bad, and ought not to be allowed in a self-respecting institution bound by the spirit it has inherited from the past, as well as by the Formularies affirmed to be in accord with the Word of God. It becomes much worse when there is a definite determination on the part of men who are in authority so to change the formularies that they may admit what they formerly excluded and give ground for still further—if this be possible—anti-Gospel advance. Speakers who know the seriousness of the issues at stake will not hesitate to speak their minds at the Albert Hall with freedom born of deep conviction and love of truth.

A Concordat. In our Alliance House recently, a number of the leaders of London Free Churches met Bishop Knox, who laid before them the existing situation and the dangers to which the Reformed Faith is exposed by the undermining of its Scriptural basis within the Church of England. He proved that this is a National matter in which every Christian citizen has a great interest. The Enabling Act reserves the right of acceptance and rejection of all Measures sent up by the Church Assembly to Parliament. No one knows what the proposals of the Bishops will be. Unless the country is prepared to analyse them, test them, and see whether or not they are true to the most cherished beliefs of the Reformed and Protestant Faith, they may be rushed through without adequate discussion and a millstone may be bound round the neck of the National Church, from which it may never be able to free itself. In a word, Anglo-Catholicism seeks to restore the Mass and all it connotes. This means full-fledged sacerdotalism and adoration of a localised Presence in the elements that have been consecrated. If the proposals of the Bishops contain the permissive use of these doctrines and their allied rites and ceremonies Free Churchmen as well as members of the National Church are concerned. They have the right constitutionally and the power actually to strike a blow that will preserve the purity of the faith in an age when superstition lifts its head and claims the right to find a place in the Church life of the Establishment. Vital truth is at stake and the Free Churchmen present showed themselves at one with the Bishop in the determination to resist by all lawful means any such corruption of the formularies of the Church of England. They, by their presence and support, proved that they are of one mind with Evangelical and Protestant Churchmen and are the natural allies of those who will resist to the end all attempts to rivet on the Church of England that which was rejected at the Reformation as superstitious in use, opposed to Holy Scripture, and a man-made corrup-

tion of the Faith of the New Testament. A new epoch is entered upon in the struggle between the forces that represent Gospel Freedom and Sacerdotal Exclusiveness.

A Possible Promise It is said that no one will be obliged to adopt the proposals that will be made by the Bishops—if they are approved by the Church Assembly and Parliament. We believe in freedom. Liberty is the breath of life to us Evangelicals who have stood by those oppressed by State persecution in all parts of the world. The State must respect the consciences of all men and give every opportunity for the full expression of ideals of belief and worship that do not undermine Christian morality or National goodwill. But a Church is a different matter. Its sole ground of existence is the teaching of Truth, and a Christian Church must teach Christian Truth. For centuries after the Reformation no one dreamed that the Church of England was anything but a Catholic, Apostolic, Reformed and Protestant Church. It was comprehensive within definite limits. It would never have come into being as a Church separated from Rome unless it had asserted Truth in opposition to Roman error, and had rejected for the sake of Truth what the Church of Rome taught erroneously. To bring back into the Prayer Book what has been definitely rejected as untrue and is as untrue to-day as it was in the Sixteenth Century is deliberately to give sanction to what is untrue, and no Christian man can do this with an easy conscience. We are not striving to impose limits that have not been imposed in the interests of Truth. We desire to maintain the Faith of the Gospel, and with the help of God will successfully do so. When once the claims of sacerdotalism have received legal sanction within the Church of England—which God forbid—then the maximum of these claims will be made the minimum that must be accepted by all, and we shall see the whole Church through the pressure of Anglo-Catholics "working for the sake of peace" converted into a sacerdotal institution becoming more and more Roman every month. We cannot forget that Bishop Gore and others have declared that if a Communion Service was held in a Church of England by a non-episcopally ordained Minister the whole Church would be rent from end to end. And it cannot be denied that every attempt to show that Non-Episcopal Churchmen share in the benefits claimed by those episcopally ordained has led to successful protest on the part of the Anglo-Catholic section of the Church. The whole genius of sacerdotalism is exclusiveness, and that exclusiveness will continue to the end as the mark of its character. When once the sacerdotalists have obtained their way, they will demand that what has been granted them will be the maximum amount of freedom given to Evangelicals in the Church of England if the unity of the Church is to be preserved. The legal retention of the present Prayer Book will be of little value if a Prayer Book that teaches doctrine and allows practices significant of doctrine now disallowed be once authoritatively sanctioned. We contend not for trifles, but for the very central position of New Testament Christianity with its love of freedom and its teaching of unmediated access to God through the Lord Jesus Christ.

Ideals of Unity We believe that very grave misunderstandings arise through the confusion of divergent ideals that are unconsciously held to be identical. Organic Unity may have two meanings. It may be the outward expression of a common life of the Spirit held by Communities that hold truth in in common and worship God in accordance with a common standard—Holy Scripture. It may also mean an organism that preserves an outward union, while within there is incompatible conflict. That conflict must end, if life is to be maintained in peace, and it can only end by the existence of an imposed form of government and discipline which must be adopted by all. When once the sacerdotal conception of the Ministry and the teaching of sacerdotal succession are adopted, then we have a sacerdotalised society which derives whatever unity it possesses not through an organism

sharing a common life, but through an organisation that is bound together by sacerdotal links. "A common ministry" may mean either a ministry acknowledged by all to possess all essential qualities necessary for the maintenance and increase of the individual and joint life of the members, or a ministry of stereotyped character that has peculiar qualities which can only be obtained in a definite external manner. When once this distinction is clearly grasped we see that Union without unity of life is worthless, and that union attained by unity of organisation is merely mechanical. But the Union which naturally comes from the indwelling spirit of Christ, from the shared forgiveness of sin and the power of the resurrection is a far greater ideal and one in full agreement with the New Testament. We have witnessed in our times the wrecking of many schemes for external union which does not express inner unity, and the exaltation of a stereotyped—by man, not by God—ministry can never attain what was in the mind of Christ Who spoke of one flock and many folds. We have to avoid the solicitations of those who urge us to aim at a Union in which there is no real unity in the belief that if once we are united with a Ministry secured by Apostolic Succession all will be well. Nothing really permanent can live when it is based on the acceptance of what is scripturally and historically untrue. If it did, then truth and falsehood are convertible terms, and we are often urged to believe this in the sophistry which passes for argument.

Vestments What does it matter how the Minister is clothed? is a remark often heard, and we have before us an appeal made by the Dean of St. George's Cathedral, Capetown, for the provision of Vestments in that Cathedral. He says that they are in use in six English Cathedrals, and this is true. He writes most entertainingly about them and their legality, and makes a case for their adoption on æsthetic grounds. On the Chasuble—the vestment given to the Priest in the Roman Ordination service as a mark of his sacerdotal gifts—he says: "This was always the best and most ample of the garments. It is the descendant of the Cloke mentioned in the New Testament as 2 Tim. v. 13 "The Cloke that I left behind at Troas with Carpus, bring when thou comest." It was used in all social ceremonies, amongst which the Eucharist stands supreme; and it was often a garment of great significance." This is very simple, and we only wish it were the whole truth. Passing through Capetown when the appeal was issued, the Rev. H. C. Wisdom (Bury St. Edmunds) was urged to write a reply to the mild suggestions made by the Dean. We quote a few sentences to show what is involved in the use of this garment: "The chasuble or planeta became by the eleventh century reserved for the Mass; that by the thirteenth century, with the final development of the Roman Mass, it became definitely fixed as the Vestment of the sacrificing priest; that this authority emphatically states that the chasuble is the Mass vestment *par excellence*," "that it is in a special sense the sacerdotal vestment," and quotes the approval of his view by so notable and interesting an expert as Father J. Braun, a priest of the Roman-Catholic Society of Jesus, who points out in his treatise on liturgical dress how definitely the symbolism of the Vestments became associated with the doctrine of the Sacrifice of the Mass, and how logical was the action of the Reformers in rejecting them. They were rejected because they symbolised error and are being restored now because the doctrine they symbolise has been re-introduced. So what may appear insignificant becomes of importance when it is the outward sign of a definite doctrine.

Conversations We all have conversations with those who differ from us, and it may have seemed churlish to criticise conversations between Anglo-Catholics and Roman-Catholics under the joint auspices of the Archbishop and the Pope. But there are some conversations that may be considered official and can only be interpreted when the end in view is considered. Rome will not have union without absorption. The case of Uniate Churches may be pleaded; but they hold Roman doc-

trine, and in certain respects they are permitted to have freedom in the use of local rites and customs—a step towards complete identification. The Abbé Portal has recalled in a speech delivered in Louvain the statement made by an Anglican: "Cardinal Mercier has changed the whole religious atmosphere in England." We have no doubt that this was the belief of the Anglican—just as it is the belief of the comment of the Abbé. "To have changed the atmosphere, to have dissipated the mists, and allowed the sun to enter and bring back warmth and life! What a magnificent achievement that has been!" We do not see signs of this change, although we do observe the more confident pronouncements of a certain number of Anglo-Catholics, who rejoice on every opportunity of making union with Rome more easy for them. On the contrary, these conversations, which should never have been held, have opened the eyes of millions of Protestant Christians to the danger of the Church of England, through the blindness of its leaders being led into the Roman fold where freedom is forgotten in the cast-iron system of sacerdotalism. We do not know whether or not the conversations will be resumed by the new Archbishop, who was an associate of the Cardinal. We believe that the Archbishop of Canterbury will be wise if he bring them to an end, and by a frank declaration dissipate the mists that now hang over them.

Faith and Order

We are convinced that Our Lord founded the Church and that He is Himself its chief corner-stone. We are convinced that those who are Christ's are members of His body and grow up into Him their living Head in all things. The greatest mistake that is made by many who interpret Church History is the confusion of the static metaphor with the dynamic conception of the Church. Order exists for the sake of the Church and not the Church for the sake of Order. Life is the root conception of union with Christ and the growth of His Church is due to a shared life which all in Christ possess. Much of the movement for Reunion is based on the static conception of the Church, which will never carry us far, and the breakdown of the Conferences in Lambeth shows that there comes a parting of the ways. A Bishop recently said that the negotiators, or rather the members of the committees that discussed Union, find themselves now in a tunnel rather than in the sunshine. There were two avenues of approach, the one through faith and order, the other through applied Christianity. We believe that the one and only method of attaining unity is by living union with Christ. We rejoice at the application of Christianity to the solution of all social problems, but the men who apply the solution must be Christians first, and the very best way of making effective the solution is by increasing the number of those who are in union with Christ. When His life is shared there is real definite hope of advance to united effort of all kind, but the united effort of all types of men for righting social wrongs, although very delightful and to be commended, is a very different thing from the unity of the Church displaying itself in Christian actions of a definite kind. We may and do learn to know one another better in our joint efforts to ameliorate conditions, but we only learn to know Christ better when we consciously walk in His paths and do His Will. To attach men and women to Christ is the work of the Church. When they are attached they will do His work in the world.

Providing a Ministry

Everywhere there is a shortage of candidates for the Ministry. This is the case with the Roman-Catholic as well as with the Reformed Churches. Great efforts are being made to attract candidates, and it may be that in the desire to fill vacancies vocations are forgotten. A great change is specially taking place in the Church of England, where in the past it was the normal course for Ministerial candidates to undertake the cost of their training. A certain number of men received grants from Ordination Candidates' Funds, and others paid their way by winning bursaries. Some years ago the Anglo-Catholics founded

training colleges, where men were trained free and were expected to return a proportion of the cost from the income received during the early years of their work in parishes. The cost of education has greatly increased and the Parsonages of the Church of England are no longer able to pay the cost. They were the most fruitful source of the supply of Clergy. By providing for the training of an entirely new type of man the Anglo-Catholics have obtained hundreds of men to be trained in their particular methods, and these men are the main strength of the Romanising movement. Evangelicals have awakened to the seriousness of the situation and the Evangelical Candidates' Ordination Council has issued an appeal for £50,000 to enable the various organisations that help men in training to pay the necessary cost of preparing men who are not able to pay their own way. The men will be carefully chosen and their whole training will be competently supervised. The need of an educated Ministry is universally admitted, and the Theological Colleges attached to the Evangelical School in the Church of England are too few in number, and to-day they have an abundance of applications. No greater responsibility rests on Evangelical Churchmen than that of securing for the future fit and called converted men to take their place in the parishes.

Causes of the Decrease of Candidates

We believe that two main causes lie at the root of the unreadiness of men to volunteer.

In the first place, the decay of family religion. The Church in the Home is the home where Saints are trained and men obtain right views of life. Bible reading has been dropped; family prayers decline, and the family pew has ceased to be in many Churches. The boys grow up without that sense of common worship and without the atmosphere of piety that consecrates all life. As a result they fail to see the grandeur of the privilege of leading the worship of the Church and consecrating themselves to the Ministry of the Word and Sacraments. What they have never learned to value in the Church of the Home, they fail to value in the larger Church outside. The best means of providing men for the Ministry is to revive the Family Prayer Circle, which makes those of one family realise that they are parts of the great Family of the Church. Undoubtedly the upsetting intellectual attitude of the day also contributes. In schools and colleges youths learn that what their fathers professed is no longer held to be true by "intellectuals," and the reverence paid to professors and teachers who have a reputation has to be seen to be understood. When doubts are thrown on the supernatural revelation of Christ and His Miracles, when the other Bible Miracles are written down as "myths," there is a general feeling of uncertainty in the minds of men, and they prefer to adopt a "calling" in which they think they may accept what they choose and reject what they do not like, without incurring the charge of intellectual insincerity or feeling the pricks of conscience. We have known a number of men who started well, losing that firmness of conviction which is essential to a fruitful Ministry and then abandoning the career on which they had set their hearts. We must face facts and see that men are placed in a right environment for the strengthening of their faith in the Revelation of God in Holy Scripture brought to its fullness in the Person of our Divine Lord and Saviour.

Revelation and Inspiration

The Record of the Free Church of Scotland contains a Reply article by the Rev. D. M. M'Intyre to series of articles written by a Canadian Professor. Dr. M'Intyre very rightly shows that assured results of Criticism are by no means results accepted by those who are believed to be authorities. Immovable bases have been moved, and few will assert that even the Pentateuchal problem has been solved in a manner that has won the support of the leaders of the critical school. Some maintain that Deuteronomy is pre-monarchical, others that it is post-monarchical, and some contend that it contains a mosaic core and others that it has no Moses in it. We have always been impressed by the slender evi-

down on which a great superstructure of theory has been built, and when we come to the Prophecies we cannot with loyalty to the fundamental teaching of Our Lord and His regard for the Old Testament accept the "modern" views, which read out of the interpretation of the Evangelical prophecies detailed allusions to the life and work of Our Lord. Does Isaiah LIII. foretell Christ, or is it a merely ideal picture without reference to Him who came to save us from our sins? We confess that we are unable to describe the way or the manner in which God inspired holy men of old to write, and to write not only for their own age, but for all time. Because we cannot understand we do not therefore cease to believe, for if we measure our beliefs by our understanding we soon find that we can believe very little in the ordinary affairs of life. Life on all sides is full of mystery, and modern science adds to the fundamental mysteries instead of reducing their number. Faith is essential for the conduct of our ordinary life, and when we have certainties at the basis of our spiritual life—a life that is lived in communion with God through Christ—we can accept much that is not contrary to reason, but above our limited power of understanding.

Politicians and Religion Mr. Baldwin comes from a religious stock. He had among his ancestors devoted servants of God, and we can find in his speeches many traces of the outlook that comes from a firm belief that God in His heaven has regard to the affairs of men. Incidentally he sheds some light on the lack of candidates for the Ministry. He finds in the ranks of the Labour Party many men who under different conditions would have become Christian Ministers: "They had been drawn into political life from a deep desire to help the people. Such men were common to all parties to-day." It is sad indeed if men with the love of the people in their hearts have been diverted from the sacred Ministry by a conviction that outside the Ministry they can do better work for their fellow-men. Mr. Baldwin wishes to see another Wesley, who will gather round him a body of men who are prepared to do anything and go anywhere in order to preach Christ to the people. We have not to-day that great contagious zeal which makes men dare anything and everything, "stand pilloried on infamy's high stage," for the sake of the Gospel. Even the Salvation Army has become conventional, and this means that the older organisations are still more conventional and afraid to do anything that is not considered "good form." We are not pleading for a self-advertising eccentricity, but for a whole-hearted consecration to Truth, and a determination to live Christ and be in Christ no matter what the consequences may be. There is needed a revival of that holy individualism which did great things for God and an insistance on the Church as a living dynamic power filled with the Spirit, because its members are spirit-filled men. It has not pleased God to save men by politics—but it has pleased Him to save them by the death and resurrection of His Son. Until these foundation facts are the message from every pulpit, we cannot expect the great revival of religion which we so greatly need.

The Free Churches and Protestantism The Rev. H. Elvet Lewis, the new President of the Free Church Council, is well known as an Evangelical Protestant, who preaches the Gospel and bears witness to the Truth of the Gospel. He presides in his beloved Wales and may be trusted during his year of office to speak frankly on the problems of the day. We note with pleasure that two Sessions will be devoted to Constructive Protestantism and the drawing closer together of the Protestant forces in Europe. No Protestantism worth preserving can fail to be constructive, and the current sneers at Protestantism as a body of negations are the fruit of a studied campaign to discredit it. For that matter the Ten Commandments contain many negations that are due to the corruption of human nature doing that which it ought not to do, and Protestantism on its negative side is due to the corruptions which human nature introduced into the Roman-Catholic

Church. If men truly follow the message of the New Testament and are loyal servants of Jesus Christ living as they do in contemporary Society, they are bound to be Protestant Christians. We believe that Roman-Catholicism is a protest against Scriptural Protestantism, and in its errors is honestly Protestant, whereas in our Protestantism we adhere to the Divine standards. European Protestantism passes through trying days, and we hope that one result of the Llandrindod Wells Free Church Council meeting will be a welding, in the white heat of enthusiastic devotion to the Saviour, of the Protestant forces from Great Britain and the Continent that will assemble. We all have a common enemy to fight, and we are thankful that at this critical time the President is a man of the power and outlook of the Rev. H. Elvet Lewis, who can speak as a poet to his fellow-countrymen and a trusted leader to all.

The Atonement We believe with Holy Scripture that Christ Jesus came into the world to save sinners and that He is the propitiation for our sins and the sins of the whole world. No other could pay the price of sin which he has fully paid, and has opened a new and living way to the Father. "I am the Way, the Truth and the Life" is His own description of Himself, and that we humbly accept and believe with all our heart and mind. The late Roman-Catholic Auxiliary Bishop of Salford wrote in his will: "I bequeath my soul to God, from Whom it came; my body to the Earth, from which it was made; and all my sins, transgressions and offences to my kind relations and friends, to be atoned and satisfied to the best of their power by prayers, masses, alms, and other good deeds." Can a man bequeath his sins to his brother man? Unfortunately the consequence of our sins remain after our life, but the sin and the individual guilt remains with the man who dies, unless they have been washed in the Blood of Christ. His Blood cleanses us from all sin. He is the all-sufficient Saviour, and how can sin be atoned and satisfied by prayers, masses, alms and other good deeds? Is not this taking from the fulness of the atonement made by our Lord Jesus Christ? Where in the New Testament do we find a scintilla of justification for the teaching that lies behind this frank expression of belief? The Bishop trusts his friends to do for him what apparently the crucified and risen Redeemer has not done. The Lamb of God in his mind has failed to take away his sins. We have seldom read a sadder Twentieth-Century document than the implied distrust in the Atonement and the trust in friends that is set forth in this Episcopal will.

Queen Victoria It was becoming popular to look with a superior air of enlightenment on the dark days of Queen Victoria and to depreciate the example and character of the great Queen whose life has left a deeper mark for good upon the country than that of any of her predecessors with the exception of Queen Elizabeth. It is no longer possible to do this in the light of the remarkable extracts from her letters and journals lately published. We have read them with intense interest, for we found in them the unveiling of the aspirations and ideals of an honest Christian woman who loved to do her duty and preferred the path of duty to the easier ways of winning popularity. By so doing she has assured herself an undying place in the history of her country. We content ourselves with one quotation. In 1866 she wrote:—

> The Presbyterian Church is essentially *Protestant*, and as such, most valuable. The Reformation in this country was never fully completed and had we applied the pruning knife more severely we should never have been exposed to the dangers to which the Church of England is now exposed, and for which the Queen thinks it will be absolutely necessary to take some measures. The Queen feels, more strongly than words can express, the duty which is imposed upon her and her family to maintain the true and *real* principles and *spirit* of the Protestant religion; for her family was brought over and placed on the throne of these realms solely to maintain it; and the Queen will not shrink the attempts made to destroy the simple and truly Protestant faith of the Church of Scotland, and to bring the Church of England as near the Church of Rome as they possibly can.

Had the Queen lived to our day she would have seen the Church of England brought so close to the Roman Church that in many of its Churches the services are identical with those of Rome, and the teaching is founded not on English but on Tridentine standards. And those who so teach, glory in their apostasy. We wish that many more in high position would speak their minds as plainly and clearly as Queen Victoria, who remained to the end of her life "the faithful Protestant" she promised to be on her Coronation.

Geneva. We have followed with pain, but without surprise, the discussions that reached so sad a failure in Geneva. The League of Nations has a fine ideal and may in the Providence of God prevent a great future war. At present it has not yet learned how to prepare peace by the sinking of National aspirations for the common good. No one for a moment believed when the Locarno Treaties were accepted by the representatives of the Powers that any question would be raised concerning the constitution of the League Council. Germany was to be admitted, and there was only one other Power that could claim a permanent seat—the United States of America. To the amazement of the civilised world, for ten days a series of intrigues, plots and counter-plots was set on foot, and in the end a country that had no particular interest in the struggles of Europe to a basis that may ensure peace vetoed the admission of Germany. As we look round us we see the old passions just as strong as ever, and position sought for nations by intrigue instead of by war. At a critical moment war may break out, and the whole machinery may be scrapped through the dissension of the Members of the Council or the Assembly. As Christians we must leave nothing undone to secure world peace, and we must remember that God has His part in the Government of the world. Owing to the inclusion of non-Christian Powers the League has no religious ceremonies associated with its meetings. All the more reason for Christians everywhere to ask God so to guide its deliberations that peace and justice may be the outcome of its meetings. The League may very easily be converted into an instrument for sowing fresh enmities.

Bad Books. We are thankful that there has been a prosecution of one of the many foul volumes that have lately disgraced authors and publishers. Not so very long ago readers of fiction wishing to avoid books of a dubious moral character could safely trust to the name of certain publishers. We now know that even houses beyond reproach in the past purvey fiction of a type that is degrading to the readers. If reviewers mention the names of books as bad and demoralising, the public that delights in garbage will purchase them by the thousand, and the worse the book the greater the evil. Nothing but a healthy public opinion will suffice to keep our bookstalls pure and free from the contaminating influences which have worked so much harm. If the fact that an improper book was seen in the possession of people caused a moral revulsion some good would be done, but unfortunately those who would show the revulsion are unaware of the character of the books they see lying on the tables of their friends. And to publish the names so that they might know would do injury. It soon becomes known to publishers who are responsible for the works that cause moral injury, and if something like a pillorying of publishers who supply the books were adopted without special reference to any particular volumes, we might do something. A prosecution that is unsuccessful is far worse than no prosecution at all, and the success of prosecutions largely depends on public opinion.

Czecho-slovakia. There is assuredly a religious revival in Czecho-slovakia, the most progressive of the New States brought into existence after the war. It has a place in history as the home of John Hus, and in that part of the country associated with his name increased keenness exists. We may strive to obliterate history; its effects live on and the great men of the past assert themselves in un-

expected ways. We read that: "It is just as in the Reformation time: people in the street, in the railroad cars, in the public places speak about religious topics. No other topic is so popular in Czecho-slovakia to-day. "Have you yet left the Roman-Catholic Church?" "Which Church did you join?" "What is your idea about the Lord's Supper?" "What do you believe about God?" These are the questions which you would hear mostly in the streets of Czecho-slovakia. A new atmosphere has been created and in this atmosphere truth grows and expands.

A Strategic Centre Czecho-slovakia is the window of the East. Through it all travellers must pass if they wish to reach the Slavs. Prague has been called the "Slav mother," and Prague is a cosmopolitan city which is in contact with many lands and races. We believe that if Prague be won for Christ, touch will be gained with the outer Slav world for the spread of the Gospel and the Evangelisation of those who are in darkness. In our anxieties about Foreign lands we must not neglect the countries that are nearer at hand, and no land has made such progress in religious liberty during the past eight years as the country that is under the government of Dr. Masaryk and his Ministers. Dr. Masaryk is one of the great men of Europe.

Spain It is generally believed by those who are not in contact with facts that Spain to-day enjoys religious liberty. Since the beginning of the Dictatorship, obstacles have been placed in the path of the reformers. It is unwise to publish details other than those which have been noted in the Spanish Press. The constitutional guaranitees have been suspended, and the articles which bear on the liberty of meetings, the freedom of the press and of public speech, and others which affect Evangelicals, are not in operation. The Governor of the Province of Soria imposed a heavy fine on two Evangelicals for singing hymns and the Evangelical Press was forbidden by the Censor to draw attention to the fact and discuss its importance. The two men condemned sang the hymns within their own home. In Alicante the usual procession of children with their banner and a band was prohibited, and in Soller a burning of Protestant books publicly took place. The Spanish Branch of the Evangelical Alliance uses all its influence to urge the Government to restrain local authorities from these and similar actions, but finds it difficult to have its complaints fully considered. The Church of Rome supports the dictatorship and its actions and therefore has its sympathy for the work of repression. But the Gospel is being faithfully preached and in several districts marked progress is being made.

Changes in C.M.S. Staff Salisbury Square loses many proved workers. The Rev. G. T. Manley goes to a Tunbridge Wells Parish, the Rev. E. Hayward, who did splendid work in Northern Nigeria before he became Secretary for the Far East, Mr. J. Kinahan, Acting Financial Secretary, and the Rev. C. N. de Vine, all have left their old quarters to undertake fresh spheres of work. The Rev. S. Garrett has succeeded the Rev. W. W. Cash as Home Secretary where he has been welcomed by those who know the value of his service in the Provinces and in Foreign Lands. Seldom have so many changes in the Staff of a great Missionary Society occurred at the same time. The Society has great responsibilities, as it is the greatest of all British Missionary Organisations.

"By personal devotion to Christ, by seeking him above fellowship with those who love Him first, by humility and humble wisdom, we may be permitted of God's grace to interpret His forerunners to-day in organising the universal religious consciousness of the age into a mighty faith which shall be very unlike the Church a commanding power for righteousness, but powerful, until the day of noon will be the day of service. "Holy unity will be the mountain of God." The tabernacle of God shall be with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God."—Rev. H. ELVET LEWIS.

World Mission Notes.

The World Call

Were the title of the World Call to the Church the Missionary Board of the Church Assembly summoned delegates from all the Dioceses in England with representatives from Ireland and Wales to discuss the present extraordinary opening for Missions, the needs of the Field and the duty of the Home Church to supply men and means. Nearly three thousand delegates assembled in the Central Hall to listen to descriptions based on four Surveys of the Field that had been published. These books deal with Africa, China, India and the Far East, and the Moslem world. They do not contain anything strikingly new to those who have followed Missionary developments, but they put before Anglicans what their Church has done, is doing, and hopes to do. The Church of England has only about one-eighth of the workers attached to the Protestant Churches in the foreign field. It has done much for the Master and hopes to do more. The Conference showed a spirit of enthusiasm that exceeded expectation, and in response to an appeal for £1,000 to meet expenses more than £3,000 was subscribed.

The Call to the Country

The substance of the proceedings was given by returning delegates in every part of the Church of England. The immediate call for £250,000 and for some 700 Missionaries was heard from men and women who had been impressed by the spirit of the Conference and knew that the needs are real. The Bishop of Salisbury was the central figure, and his outlook may be judged by his statement that the Church, in view of the crisis which it faces, ought to be prepared to make a self-denying ordinance that no new organ be erected for five years and that the money so spared should be given to the Mission Field. From every part of the Foreign Field hopeful accounts of progress had been received, and special attention was directed to the Indian Mass movements, the provision of education on a religious basis in Africa—with its 2,000 languages, the chaos in China and the break up of the old Moslem unity that prevented the spread of Christian Truth. Specialists expounded each subject, and the message has been passed on to the Dioceses.

Marvellous Openings

In the past, Missions were accused of sending a religion to people who did not desire it. Now the call for Missionaries comes from the people themselves. And it comes at a time when secular teaching spreads among the Nations, and unless the knowledge of Christ is brought, there will be a falling away from ancestral creeds to unbelief. The religious problem in the world may be described as a choice between Christ and nothing. No other religion has the world-power and message of the Gospel. It alone can satisfy the emptiness of the souls of those who have abandoned faith, and unless it is now preached ground will be lost that can only be regained after much struggling against fresh difficulties. This was demonstrated by the facts that crowds in India seek baptism, and there are not sufficient teachers, by the spread of Mohammedanism in Africa and the resistance offered to it by the Christian communities, and the increased circulation of the Scriptures in the Far East.

The Resolutions

In the great Westminster Abbey final service the following Resolutions were read from the pulpit, and those who intended to keep them were asked to say Amen :—

(1) Lest as I believe by the Spirit, I resolve to join in this movement of prayer for a revival of the spiritual life in the Church of England, and to give the subject a definite place daily in my prayer.

(2) Believing that God seeks for my personal service, I hold myself bound to study the facts and the moral issues presented by the world situation of our time, that I may be reasonably equipped as a witness for Jesus Christ.

(3) Trusting only in His grace, I offer myself, my mind, heart, and will in God's service for the extension and establishment of His Kingdom upon earth.

These Resolutions have meaning for Free-Churchmen as well as Anglicans.

China Frankly we do not understand the Chinese situation. We hear of many Missionaries remaining at their posts and unable to do their work. They have been marvellously preserved, and the command from Peking that they should not be interfered with as Religious Liberty had been granted by the Chinese Republic will in time have a good influence. We learn that the spirit of an exclusive Nationalism has taken possession of a considerable number of the Chinese Christians, who wish to be freed altogether from the control of the Missionaries, and in some places there has been something like hostility to those to whom the converts owe their faith. We are not altogether surprised, for during periods of National upheaval troubles of this kind are inevitable—human nature being what it is. But amid all this there are splendid examples of faith and perseverance among Missionaries and Converts.

General Feng The mystery man of the situation is General Feng, who has shown himself to be a man of very strong impulses and anti-British feeling. We are not able to say how far he works with the Bolshevist, but we know that politics breed strange alliances. An active propaganda in favour of and against Feng is conducted in this country and in the United States. It is very hard to come to conclusions which may not be rebutted. There can be no doubt that at one time Feng was under the influence of the Gospel, and desired above everything else the conversion of his fellow-countrymen. But he has been immersed in the cauldron of Chinese politics and has been fighting for what he conceives to be Chinese ideals. We have no wish to judge harshly one way or the other. We pray that China may be delivered from strife and that justice and freedom may be restored.

Chinese Fighting One who knows China intimately and is a recognised authority on the country informs us that when we read of the victories and defeats of Generals we must not imagine that terrible battles have taken place. It would seem that fighting is on the lines of Army manœuvres, and the rival Generals and their staffs determine who will win and act accordingly. Soldiers pass from one side to the other in accordance with what may be called the decision of the Umpire. Our friend says the philosophic spirit of the Chinese is responsible for this, and the one object the Generals have in view is to win battles without shedding blood. If this be so we heartily wish that European Nations would follow their example! We have heard of one city being taken and retaken several times without any fighting whatever. China needs our prayers during these very serious days.

The late Rev. W. Kennoe Landels For more than fifty years the Rev. W. Kennoe Landels worked in Italy. He had seen for himself the evil of Romanism when a young engineer in Sicily and determined to devote his life to preaching Christ to the Italians. He received training in the Baptist College in Regent's Park and acted as the adviser and helper of every Missionary effort in Italy. Everywhere beloved, he carried with him the spirit of the Master. In his old age he became the Director of the Orphanage at Monte Mario. It has been said of him: "To see him among the little ones—who love him and rejoice in him—is a sight to make one's heart fill." He will be seen no more on earth, but in the presence of his Saviour he has met many to whom he had been privileged to teach the Gospel. We wish there were more men of his type in the Latin countries.

Spain Our Spanish brethren are passing through anxious times. The Constitutional Guarantees are still suspended and the freedom—limited though it was—they enjoyed has been restricted. The Roman Church stands behind the present Civil Directory as it stood behind the Military Directory, and no mention of acts of persecution is allowed to appear in the Evangelical Press. Nevertheless, they are determined to go forward and have utilised the opportunity afforded

by Lent to hold meetings in their own Churches and Halls where the chief differences between Romanism and New Testament Christianity are being faithfully set. The day will come when restrictions will be removed and then the Spanish Evangelical Alliance will undertake a campaign in support of religious liberty. It is assured of wide support from the people.

An International Conference

The greatest need in Spain today is a full supply of properly trained Ministers and School Teachers. In an effort to supply this need an International Conference will be held in Madrid on April 15th and 16th, when representatives of the workers in Spain will meet Episcopalians, Presbyterians, Congregationalists, and Wesleyans in the Bible House, Madrid, when the plans for the foundation of a Union Theological College and Preparatory College for Schoolmasters will be considered. We believe that representatives of the Committees from Belfast, London, Scotland, Holland, Germany, Switzerland and Sweden will meet, and this unique gathering will, we trust be able to arrive at conclusions that will enable the need to be met. We do not remember any gathering of this kind being held in Spain, and trust that it may mark the beginning of a new epoch in the Home of the Inquisition.

Transylvania

All is not well in Transylvania in spite of the regulations supposed to be accepted by the States that have joined the League of Nations. We live in days when the claims of minorities are not remembered. The Treaty of Versailles provided that Rumania should grant full religious liberty to Transylvania. The Rumanians have determined to Rumanise the country and in support of their policy they show a deliberate intention to destroy the Protestant Churches and to undo the work of the Reformation. Unless this be stopped the work of centuries will be undone. The Protestant opinion and pressure of Western Europe can alone restrain the evil, and if it be not stopped, in the word of the Report of the American Committee that investigated the situation, "this fertile land will continue to be one of the saddest lands in Europe, and a menacing danger-spot for the peace of the world." The League of Nations can act, if the Protestantism of Europe support it.

India in Transition

It is easy to bring quotations from prominent Indian leaders who acknowledge that Our Lord has a message to India. But beneath the pleasant words we find that the ideal is to amalgamate the teaching of the Gospel in so far as it appeals to Indians with the faiths of that land. It may be true that "The Indians don't know what they are doing when they give Christ a place beside Krishna, Buddha and the rest. He will push them all off their perch before He is done." But experience has shown that efforts to reinforce false faiths by introducing aspects of Christianity may lead to the strengthening of falsehood and the corruption of Christianity. What is Romanism, but the paganism of the Mediterranean peoples added to the Gospel until it perverts its message? We do not wish to see a similar process at work in India.

The Right and the Wrong Method

Christian teachers are right when they endeavour to learn all they can about the false faiths among which they work. They have to understand the people and their religious ideas. But they have primarily to teach Christ and to hold fast without wavering to the Revelation of God in Holy Scripture. The Church has a definite message which it cannot reduce or pervert to make it acceptable to those who do not follow Him. He does not take His people out of the world, but He saves them from the evil that is in the world. It is impossible to make a bargain between truth and error. The Faith must be preached in its fulness. We have noticed in certain directions an attitude of Missionary sympathy to Hindu Pantheism which attracts some minds. Pantheism can never come to terms with the Christian conception of God. It must either displace it or be abandoned. And this is fundamental.

The Church in Japan Japan is the wonder of the East. It has become Westernised to an amazing extent and has adopted the Western viewpoint in a manner that astonishes visitors. But the fact remains that Japan in adopting the outward form of Christian civilisation has failed to grasp its spirit, and the need for Evangelisation is even greater than it was. The Rev. J. C. Mann writes: "A thorough knowledge of English has put her students in touch with all that is worst as well as all that is best in our literature." He shows how Western vices have been contracted, and that we have, as is usual, human nature making the worst use of advantages that come its way. Japan is a great country and its influence in the East will undoubtedly increase. In the West a Japanese presided at the meetings of the Council of the League of Nations.

The Jews World Conferences will be held next year in Buda Pesth and Warsaw on the Evangelisation of the Jew. The war has brought about changes and has given freedom of access where it was before denied. Instead of units being reached hundreds are now brought under the influence of the Gospel, and the time calls for greater efforts and a more extended front. Dr. John R. Mott will act as Chairman and the Rev. J. Macdonald Webster will act as Secretary. Their names guarantee breadth of vision and thoroughness of preparation. Meanwhile, the Societies at work carry on and enjoy the Divine blessing. We note with interest that the Mildmay Mission to the Jews celebrates its Jubilee this year and proposes to hold special gatherings at great centres throughout the country. It has done a good work and deserves recognition.

Dr. Speer and the Bible The American Missionary leader, Dr. Robert E. Speer, publishes his Northfield address on "Re-open the Bible and let it speak." He writes with the enthusiasm of a man who has found the Bible the guide to Truth and spiritual food for his soul. He asks the pertinent questions: "How strongly can the Church appeal for a real Bible for the world at large when the preaching of the Bible has died out of so many Christian pulpits? How earnestly can we appeal for its right place for the Bible in the personal life, when also, dust has gathered on it in many a Christian home?" We surely need here as well as in America a return to the Bible "for a great deal of our contemporary preaching has grown thin and anaemic because the distance so widened between the experience of the preacher and the living fount of the Word of God."

Bible Circulation Is the wide circulation of the Bible an excuse in the minds of some for abandonment of its study? We sometimes think when we listen to the splendid and gratifying figures that are published that the Bible is more honoured outwardly than inwardly—that its possession by others is a salve to the consciences of some who have it in their homes and do not use it. The English nation owes its moral outlook to the teaching of the Bible. Its morality has been fashioned on its doctrine of the Word, and unless the springs of that morality are tapped it may disappear. There are ominous signs that Christian morals are being abandoned by those who owe everything to Christianity and only by the study of the Word can we, at home or in the Mission Field maintain the righteousness that exalteth a Nation.

The Bible in Kenya We read with joy that under the law in force in Kenya any Missionary may attend and give instruction in the Bible or Catechism to pupils who wish to attend the lesson in Government Schools. Those who do not attend must do some other branch of school work. This is a splendid opportunity and is availed of by the Missionaries. Kenya has many Missionary workers and the African Inland Mission is rendering here a faithful service to the Church of Christ. Like all other Missionary bodies in Africa it has a splendid opportunity to give Christian education to the people.